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Joshua commands the sun to stand still in Gibeon. "Is this not written in the Book of Jasher?"—(Josh. 10:13.—See page 206—chap. 28:26 this book.)

CERTIFICATES

University of New York, April 10, 1840.

I have compared a large portion of the translation of the Book of Jasher with the original Hebrew, and find it faithfully and eloquently rendered into English. The Hebrew itself is of a very pure character.

ISAAC NORDHIEMER,
Professor of Oriental Literature.

To Messrs. Noah and Gould,

Gentlemen:

I am acquainted with the Book of Jasher, having read a considerable part of it while in the hands of the translator in England. The Hebrew is very purely written, and the translator is an eminent scholar and has done it ample justice. It is full of interest throughout, and breathes a pure spirit of piety and religion, and I am satisfied that this is the first English translation ever made of that work, the Royal Asiatic Society at Calcutta never having completed the translation of their copy as anticipated.

April 14, 1840. H. V. NATHAN,
Minister of the English and German Synagogue,
Kingston, Jamaica.

The following letter from Professor Turner, an able Hebrew scholar:

Theological Seminary,
Chelsea Square, N. Y., April 28, 1840.

Gentlemen:

Agreeably to a request made to me yesterday by Mr. Noah, I have sufficiently examined the English version of the Rabbinical work which heads the title of "the Book of Jasher," to satisfy myself of its general correctness. I have carefully compared three chapters of the translation

with the original, and have no hesitation in saying that in general they give a correct representation of the author's meaning, and as literal as the different idioms of the two languages would allow. In some instances however, it would have been desirable that every word of the Hebrew should have been rendered into English. For instance, in ch. i, v. 2, the translator has omitted the word **dust,** in mentioning man's formation "from the ground," and in v. 4, the literal version after middle part would be, "and he took away one of his ribs and built flesh upon it, and made a woman and brought her to the man." In v. 6 also, the Rabbinical writer does not say "called their names Adam and Eve," but the very words of the Hebrew Bible, v. 2, "called their name Adam." In chap. xx, v. 4, the version reads thus: "and the servants of Abimelech went to Abimelech, saying," in the original it is "and the servants of Abimelech came and praised Sarah to the king, saying, etc." In v. 19, the name of Pharaoh is omitted, and occasionally the word "subjects," is substituted for "servants."

It is possible that the translator made use of a copy of some other edition which may have varied in a few words from that examined by me. The points referred to are, on the whole, unimportant, and do not detract from the general accuracy of the translation.

I am respectfully,
Your obedient servant,
SAMUEL H. TURNER.

To Messrs. Noah & Gould.

The following letter is from Professor Bush of New York:

New York, April 30, 1840.

Gentlemen:

I have examined portions of the "Book of Jasher" in the original, carefully comparing with it the translation put into my hands by the publishers. The work itself is evidently composed in the purest Rabbinical Hebrew, with a large intermixture of the Biblical idiom, and I consider the translation as a whole, not only as decidedly **faithful,** but as peculiarly **happy** in retaining the air of antique simplicity which distinguishes the original, and which constitutes the matchless excellence of our English version of the Hebrew Scriptures. In a few instances I have noticed slight verbal variations from the original, similar to those adverted to by Prof. Turner, as in one case "choice of our **sepulchres**" for "choice of our **land;**" but they are of too little moment to detract from the character of **general fidelity** which I do not hesitate to assign to the translation.

Very respectfully,
Yours, etc.,
GEO. BUSH.

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Sefer, ha-Yasher

ספר הישר

JASHER

THE LOST BOOK OF Joshua 10:13 2nd Samuel 1:18

DISCOVERED IN JERUSALEM RUINS

Faithfully Translated from the Original Hebrew into English

America-Jerusalem Rapid Bible Mission
Unit 1 (Inc.)
2279 Allesandro Street
Los Angeles, California, U. S. A.

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1926 EDITION PREFACE

Quite recently there appeared a newspaper report in a Los Angeles newspaper, stating that a party of archaeologists would leave California this year and search in Palestine, in the land of Gibeon for this lost book of "JASHER" which they claimed would contain Joshua's own account of the conquest of Canaan.

They either did not know of existence of this book, or had not seen this original copy of "JASHER."

This party is now excavating for this very book at Tell Beit Mirsim, under Dr. W. F. Albright, director of the American School of Oriental Research in Jerusalem, and the Theological Seminary of St. Louis President, Dr. M. G. Kyle, and Professor F. L. Kelso, of San Francisco.

The site is identified with the Biblical city of Kiryath Sepher (supposed to mean Book-Town), founded about 1700 B. C. (See Los Angeles Examiner, Feb. 7th, 1926.)

We therefore take pleasure in presenting to the public once more this valuable work, of which so few copies are still in existence. We can really call this an improved edition, because it not only avoids all unnecessary repetition, but offers on the margin a correct and helpful chronology of all events from Creation to Joshua, which is not found in the original copy.

This is the book which is mentioned by Josephus, by the Talmud, and by the Bible itself in Joshua 10:13 and 2 Samuel 1:18. In fact, if you read the Talmud you will find it often quotes from this book word for word; showing that the writers of the Talmud had access to it when they compiled the Talmud between the third and fourth centuries. Proving this must be the genuine book from which they then quoted.

PUBLISHERS

America-Jerusalem Rapid Bible Mission, Inc.
(Unit 1)
Los Angeles, Calif., U. S. A.

July, 1926.

PREFACE

To Messrs. Noah & Gould.

It is with pleasure that I am able to present to the American public the translation of the Book of Jasher, as referred to in Joshua and Second Samuel, which after several years' negotiation with the owner and translator of the work in England, I have succeeded in obtaining.

There are many books named in the Old Testament, which are now classed among the missing books, or books supposed to have been lost amidst the many revolutions which have ocurred in Judea. These books are not included in the Jewish Canons, and it is questionable whether there are any missing of what were considered as emanating from inspired writers; for, when the works enumerated in the Bible could not be found after the most diligent search, the inference was, that the names applied to other books, or that they were different versions of the same work.

Thus, the **Book of the Covenant,** (Exodus xxiv. 7) was a mere collection of the injunctions and institutions delivered by the Almighty to Moses. So it might also be said of the **Book of the Law,** (Deut. xxxi. 9.) **The Book of the wars of the Lord** (Numbers xxi. 14) cannot be found, and is everywhere spoken of as one of the missing books. Dr. Lightfoot, in his Chronicles, thinks that Moses refers to a book of his own composing, written by command of God, (Exodus xvii. 14). We think, however, that the Book of Judges is the one referred to as the **Book of the wars of the Lord;** because, in that book we have al the exploits of the Hebrews detailed at length. We find in Chronicles and Kings a number of books named, which are not to be found. **The acts of David** the King, were written in the Book of Samuel the Seer, also the Book of Nathan the Prophet, and also in the Book of **Gad the Seer;** the acts of Solomon are in the Book of **Nathan the Prophet,** and also in the **Book of Abijah** the Shulamite; the acts of Rehoboam in the **Book of Shemaiah** the Prophet; the acts of Jehoshaphat in the **Book of Jehu.** The journals of the kings of Judah and Israel; the three thousand and five songs, and a treatise on botany and animated nature, by this learned king, are lost; so also are the "Acts of **Manasseh.**" These works, not having been found by Ezra, could not have been inserted in the Old Testament, and consequently cannot be considered as having been written by divine inspiration. Nevertheless, it would be assuming more than is required or necessary, to say that there were no other books in the time of Ezra, than those considered as divinely inspired. St. Austin says, "The penmen of the Sacred Scripture writ some

things as they are, men with historical lore and diligence: other things they writ as prophets, by inspiration of God." We thus have a classification of their labors, both as historians and as prophets. The negligence of the Jews in ancient days, and their constant transition from one country to another, occasioned many losses of the sacred writings. The Book of Deuteronomy was lost for a long time. There were many books rejected by the Canons which are still objects of curiosity, and venerable for their antiquity. The prayer of King Manasseh, Bel and the Dragon, the two Books of Enoch, recently found and translated from the Ethiopic. The Book of Jasher, referred to in Joshua and Second Samuel, has been long an object of great curiosity. Some of the Hebrew writers contend that it was the lives and acts of Abraham, Isaac and Jacob, and other patriarchs, who were called Jasherim, the Just. Dr. Lightfoot thinks it is the Book of the Wars of God, and so the reader may think in perusing the various battles it recounts. Grotius calls it a triumphal poem. Josephus says, "That by this book are to be understood certain records kept in some safe place on purpose, giving an account of what happened among the Hebrews from year to year, and called Jasher, or the upright, on account of the fidelity of the annals."

It is known that such have been the curiosity and anxiety to discover this missing book, that several forgeries under that name have appeared from time to time; and the Rev. Mr. Horne, in his Introduction to the Study of the Scripture, has been at some pains to collect a history of the various fabrications of Jasher; the most remarkable of which was originally published in England, in the year 1750, by a person called Illive, and purported to be a translation from a Hebrew work of that name, found in Persia by Alcuin. It was republished in Bristol in the year 1829, and a copy is now in my possession. It is a miserable fabrication, occupying but sixty-two and a half pages, with copious notes, making out Jasher to be one of the Judges, whereas the translation of the word is the upright, or the upright record.

Jasher Found in Jerusalem

In the same work of Dr. Horne, a slight reference is made to the Book of Jasher, written in Rabbinical Hebrew, said to have been discovered in Jerusalem at its capture under Titus, and printed in Venice in 1613. This is the book now translated into to English for the first time.

Long prior to the destruction of Jerusalem, the Jews had established themselves in various parts of Spain and Italy; they traded to the bay of Gibraltar, as historians affirm, in the earliest periods of history; and Basnage mentions that in Sagunto, a town in Spain, a tombstone

was discovered, bearing the following inscription in the Hebrew langue: **"This is the tomb of Adoniram, an officer of King Solomon, who came to collect the tribute, and died the day,"** etc. There can be no doubt that Spain, probably France and Italy, were tributary to Solomon. It is, however, certain, that the Jews carried with them into Spain, on their dispersion, an immense number of manuscripts and sacred rolls, where they remained many years, and were, in the eleventh century, placed in their great college at Cordova, and from thence were conveyed to Venice on the first discovery of printing. The printer's Hebrew preface to Jasher shows that it was a painful transcript from a very old and almost illegible Hebrew record, and printed by and with the consent of the great Consistory of Rabbins at Venice, who alone had the power of publishing such works from the Hebrew records as they deemed authentic. From the Venice edition of Jasher, another edition was many years subsequently published, in Lemberg, in Gallicia. Both editions, in Hebrew, are now in my possession; and the Royal Asiatic Society, having found **a copy of Jasher in Calcutta,** gave orders to have it translated, which order was countermanded when it was ascertained that considerable progress had been made in England in this translation. The following copy of a letter from the secretary to the translator, shows the estimate which that learned Society placed upon the work.

Royal Asiatic Society House.
Grafton St., Bond St., London, Sept 2, 1831.

I am extremely obliged by your having favored me with the sight of Mr. Noah's letter, and in reply to your letter, mention that the Oriental Translation Committee does not consider that it has any claims on your work, and if that if ever the Rev. Mr. Adams translates the Book of Jasher, it will not be in the lapse of several years. Hoping that your praiseworthy and valuable labors in that interesting work will soon, in one shape or other, be presented to the public,

I remain, Dear Sir,
Your obliged and ob't Serv't,
WM. HUTTMAN.

Whatever may have been written and published by commentators, relative to the fabrications of Jasher, I am persuaded they had no reference to this work, although this is the work slightly touched upon by Dr. Horne, as the publication in Venice, on the first discovery of printing; but of its origin and history he knew nothing beyond the rumor that it had originally been brought from Jeru-

salem. There are some events recorded in Jasher, that are found in the Talmud, the Mishnah, and Gemarrah, many parables and fanciful tales, to effect moral and religious purposes, yet everything that we have in Jasher we find recorded in the Bible, with this difference, that in Jasher the occurrences of the Bible are amplified and detailed at length. The celebrated philosopher, Mendelsohn, expresses a high opinion of this work. There are, nevertheless, some events which are recorded in Jasher, which may create surprise, particularly a detail of the rape of the Sabines, which, at the first glance, I was disposed to consider as an interpolation; but a little reflection satisfied me that it was an event placed in proper chronological order. Pizron, in his Revolution of Empires, or Antiquities of Nations, says, (page 164), "It is therefore likely from what I have said, that several of the Titans, in the reign of Uranus, or, at least, in that of Saturn, staying and fixing themselves in that part of Italy which is adjacent to the Tiber and the Appenines, were afterward called Umbrians. If such were the case, as it seems it was, the settlement of the Titans in Italy was made about the time of the calling of Abraham, that is, when he left Chaldea, to go and dwell in the land of Canaan." Page 175, "Now, if all this came to pass, it must have happened about the time Deucalion reigned in Greece, or some years after the deluge that happened under that prince." If as Pizron says, the separation of the Sabines from the Umbrians took place 1500 years before Christ, it will not be far distant from the time at which Jasher places the rape of the Sabine women, in the 91st year of the life of Abraham.

The following is the translator's preface, and with all his admitted leaning and ability, he has been unable to do justice to the beauty, grandeur, and alike the simplicity of the original Hebrew. I also subjoin a translation of the Hebrew preface and a translation of the printer's preface, being all the documents in my possession.

Without giving it to the world as a work of Divine inspiration, or assuming the responsibility to say that it is not an inspired book, I have no hesitation in pronouncing it a work of great antiquity and interest, and a work that is entitled, even regarding it as a literary curiosity, to a great circulation among those who take pleasure in studying the Scriptures.

M. M. NOAH.

New York, April, 1839.

TRANSLATORS PREFACE

The age in which we live has been, and continues to be, particularly distinguished by a laudable desire in the minds of men, to inquire into the various states of knowledge, and of the arts, as they existed in times anterior to the Christian era; animated with these noble and elevated views, a considerable number of individuals, greatly distinguished for their genius and learning, have in succession turned their attention to the East—to those celebrated countries, in which the arts of civilization and the lights of science first dawned upon, enlightened, and embellished human society. The magnificent and unequalled remains of the arts in Egypt, Babylonia, Assyria, Palestine, and Persia, have, from time to time, been visited and explored; and it has been amidst these fallen monuments of human grandeur, that the adventurous and enlightened traveller has found himself amply rewarded for his laborious and hazardous undertakings; for, amidst these wrecks of human greatness, he has succeeded in gathering ample evidence, in confirmation of many of the most important truths recorded in sacred history.

Profane histories have, indeed, conveyed down to us some account of these kingdoms, and of the mighty monarchs who, during a long succession of ages, ruled over them; but the events which they relate are evidently so mixed up with exaggeration, and so adulterated with fable, that, however celebrated their authors might have been, and however fascinating may be the style of their composition, the religious and philosophic student turns from them with dissatisfaction, to the divinely authenticated annals of the Hebrews; because, it is from these alone that he can derive true information concerning the rise, the splendor, the decline, and the real causes of the ruin of those celebrated empires.

In the sacred history we are presented with the only authentic, and, of course, the only valuable information concerning the origin of the universe,—of men and all other animated creatures,—of the gradual increase of the human race,—of the flood in the year A. M. 1656, of which mighty event there are existing evidences to the present day; evidences, so universal and so ponderous, that all the ingenuity of the sceptical geologists will never be able to remove them in order to make room for their plausible hypotheses.

The ever memorable events and transactions recorded in Scripture are with many others of the most interesting nature, comprehended in the Book of Jasher; and they are all arrayed in that style of simple, unadorned majesty and precision, which so peculiarly distinguishes the genius of the Hebrew language; and this, together with other numerous internal evidences, it is presumed will go far to convince the Hebrew scholar that the book is, with the exception of some doutful parts, a venerable

monument of antiquity; and that, notwithstanding some few additions may have been made to it in comparatively modern times, it still retains sufficient to prove it a copy of the book referred to in Joshua, ch. x., and 2 Samuel, ch. i. There are not more than seven or eight words in the whole book that by construction can be derived from the Chaldean language.

The printed Hebrew copy, in the hands of the translator, is without points. During his first perusal of it, some perplexities and doubts rose up in his mind respecting its authenticity; but the more closely he studied it, the more irresistible evidence satisfied him, that it contained a treasure of information concerning those early times, upon which the histories of other nations are either silent, or cast not a single ray of real light; and he was more especially delighted to find that the evidence of the whole of its contents went to illustrate and confirm the great and inestimable truths which are recorded in divine history, down to a few years later than the death of Joshua, at which period the book closes.

In this extraordinary book, the reader will meet with models of the most sublime virtue, devotion and magnanimity, that cannot fail to raise his admiration, and, at the same time, to excite a generous feeling of emulation to follow the glorious examples set before him.

With these preliminary observations, the translator now respectfully proceeds to lay before the readers a few remarks upon the contents of the book. The title ספר הישר is literally, "the upright or correct record;" but because the book was not known, it was therefore termed the "Book of Jasher;" this has caused some persons, who are ignorant of the Hebrew language, to suppose that Jasher was the name of a prophet, or of one of the Judges of Israel; an instance of which appears in a publication which came from the press about the middle of the last century, and which purported to have been a translation into English of the Hebrew manuscript of Jasher, found at Gazna in Persia; which translation only was said to have thence been brought by Alcuin. When the translator wrote to the Editor of the London Courier, in November last, he was not aware that the copy of Jasher, announced in the Bristol Gazette as an important discovery, had reference to that fictitious book, which, through the kindness of a friend, he had previously obtained a sight of, and was soon convinced that the whole book was the work of some sceptic in England, in imitation of the language of Scripture, as it was sent forth from the press without the name of the printer, bookseller, editor or publisher; and it is evident that those who were concerned in getting it up, in making Jasher the name of a Judge of Israel were ignorant of the very rudiments of the language, from which they pretended to have translated it, as it is well known, even to a tyro in the Hebrew language, that the definite article, ה is never prefixed to proper names.

The important transactions which are narrated with so remarkable a brevity in the Bible, are, in Jasher, more circumstantialy detailed; as in the instance of the murder of Abel by his brother Cain, a particular account is given of the disagreement which preceded it, and of the pretext which Cain sought for the commission of the crime. It appears, also, that when the divine judgment condemned him to wander upon the face of the earth, his wife accompanied him, not to the land of **Nod**, for no such place is mentioned; but, from this book it appears that the word **Nod**, in the Scripture, has been given for the participle of the verb נדד "to move or wander about. Jasher has it thus:

"And at that time Cain went forth from the presence of the Lord, from the place where he was; and he went moving and wandering in the land at the east of Eden, he and all belonging to him."

ויצא קין בעת ההיא מלפני והוה מן המקום אשר היה שם, וילך נע ונודד בארץ קדמת עדן הוא וכל אשר לו

In the passage respecting the birth of Cain and Abel, three daughters are also mentioned. According to Jasher, the art of writing appears to have been known and practiced from the earliest periods; it is stated that Cainan was informed beforehand by God, of the intended destruction of mankind by the flood, which he engraved upon tablets of stone, and preserved amongst his treasures.

This book contains a more detailed account of the awful circumstances attending the commencement of the flood, and of the conduct of Noah toward the terrified multitude who had assembled about the ark, when the fatal moment had arrived, and their doom was irrevocably fixed.

A particular delineation of the life and character of Enoch is given, showing, that by his wisdom he reigned over the sons of men, continually instructing them in truth, righteousness, and a knowledge of the Most High.

Jasher informs us, that in the days of Peleg, not only the families of the human race were separated and spread abroad, but that the earth itself was divided; and of both these facts, it may be presumed, there are sufficient existing evidences, even at this day. This book gives, also, a more detailed account of the genealogies of the descendants of Japheth, Shem, and Ham, and of the various parts of the earth which were colonized by them.

Connected with this period of the history is given an account of Nimrod; in which is strikingly depicted the arbitrary and violent character of his conduct and government. The contested point, as to whether Nimrod was the founder of the Assyrian Empire, is here decided. The cause of the dispute amongst commentators proceeded from the word אשור in Gen. chapter x. ver. 11, signifying either the name of a man, or the name of the land of Assyria. Jasher has it thus:

ויצא אשור בן שם הוא ובניו ביתו ויבני שם ערים ארבעה

"And Asher, the son of Shem, went forth, he and his sons, and the children of his household, etc., and they there built four cities."

Jasher clearly elucidates a number of genealogical and chronological difficulties, which occur in the Bible; an instance is here adduced of the genealogy of Seir, the Horite, upon which the Bible is silent.

The learned commentator, Aben Ezra, remarks, שעיר לא ידענו וחוסו "Seir, his genealogy we do not know;" and the word החרי is supposed to come from חור a noble; but Jasher gives us the descent of Seir, (which accounts for his being called the Horite) in the following words: וילך שעיר בו חור בן חוי בן כנען

"And the Seir, the son of Hur, the son of Hivi, the son of Canaan, went," etc.; hence he was called the Horite, from Hur, his father.

The character of Abraham, for piety, true dignity and hospitality, appears to stand unrivalled; but the most affecting and beautiful account in this book, is that of Abraham offering up his son Isaac. The mutual affection of the father and son, and their willing devotion and obediience to the commands of their Maker, are so exquisitely described, that the heart of him who can peruse the narrative without being deeply affected, must be callous indeed. The conduct of Sarah, as connected with this unexampled and glorious event, was altogether worthy of the wife of Abraham, and the mother of Isaac. At this time Sarah died at Kireath-arba. Her funeral is described as having been magnificent; and it is expressly mentioned, that it was attended by Shem, the son of Noah, Eber his son, king Abimelech, together with Anar, and Mamre, and other great people of the land.

In the Bible Sarah is the only woman whose age is given at her death; but it may be interesting to the reader to know, that Jasher generally states the ages of all the women who are particularly mentioned in the course of the history.

From this book we learn that Noah and Abraham were contemporaries. How beautiful the contemplation of the meeting of these two Patriarchs, the one being the monument of God's mercy, and the other having the promise of the favor and grace of God, not only to himself, but to his seed after him. This fact might be proved from Scripture; but from the 32nd verse in the 11th chapter of Genesis, most of the Christian commentators have erroniously dated the birth of Abraham 60 years later than it actually took place; as it is generally stated that he was born A. M. 2008, whereas the regular calculation in the Bible leads us to 60 years earlier, viz. 1948. The only cause of this error has been that Abraham's departure from Haran, at the age of 75, is recorded close to the description of the death of Terah, at the age of 205, in Gen. ch. xi. v. 32. Although this is the frequent manner of Scripture, to record events out of the regular order of succession, (an instance of which we find in

Isaac, whose death is recorded in Gen. xxxv. 29, when we know from the calculations given us in Scripture, that Isaac's death must have taken place when Joseph was about 29 years old; and the description given in Jasher, of Isaac's coming from Hebron to comfort Jacob upon the loss of Joseph, is beautiful) it is of great importance, in its making a difference df 60 years in the chronology of the world.

This book gives a particular account of the instruction received by Abraham, Isaac and Jacob, from Shem particularly, who, being acquainted with all that was known before the flood, could therefore strengthen his precepts of virtue, the true worship of God, and the necessary dependence upon him alone, by recording the awful events which he had seen.

The history of Joseph has always been considered one of the most admirable and interesting on record. It is composed in a style of simple and artless eloquence, which touches every feeling heart. A judicious critic has observed, that he considers it a perfect composition. This history, in Jasher, enters more into detail concerning the affairs of Potiphar's wife, Zelicah; Joseph's magnificent procession through the cities of Egypt, on coming into power; the pomp with which he was attended by Pharaoh's chariots, officers, and people, when he went up to meet his father; the affecting scene which then took place, together with other remarkable incidents. This beautiful narrative might justly be entitled, the triumph of virtue and piety; and it is presumed that few can peruse it, unmoved by sentiments of the highest admiration, mixed with the deepest feelings of sympathy. The history of the Israelites during their sojourning in Egypt, contains an account of many interesting particulars not noticed in the Bible. Toward the latter end of this period, Balaam, Job, Jannes, and Jambres, appear to have acted their respective parts in some memorable transactions.

This book clears up the reference in 2 Samuel, ch. i., by showing that David, in the commencement of his beautiful elegy on the death of Saul and Jonathan, revived an injunction given by Jacob in his dying charge to his son Judah. contained in Jasher in these words:

אך למד נא בניך קשת וכל כלי מלחמה

"But teach, I pray thee, thy children the use of the bow, and all instruments of war," etc. This goes far to prove the authenticity of the book, as it beautifully clears up what was always considered obscure.

If commentators upon the holy Scriptures have sought for illustrations in the works of Homer, Pliny, Herodotus, and other profane writers; if they have anxiously caught at glimmerings among the absurdities of Paganism, and the obscurities of Heathen fables, the translator humbly and respectfully hopes that they will now grant a favorable reception to evidence of an entirely opposite character, which is presented in the Book of Jasher.

He does not recommend it to their notice as a work of inspiration, but as a monument of history, comparatively covered with the ivy of the remotest ages; as a work possessing, in its language, all the characteristic simplicity of patriarchal times; and as such, he conceives it peculiarly calculated to illustrate and confirm the sacred truths handed down to us in the Scriptures.

But in making these observations, he is far from offering it as a perfect record. Like all other ancient writings, (except the inspired volume), it has in some respects suffered from the consuming hand of time; and there is reason to believe that some additions have been made to it. In fine, it contains a history of the lives and memorable transactions of all the illustrious characters recorded in sacred history, from Adam down to the time of the Elders, who immediately succeeded Joshua.

TRANSLATION OF THE HEBREW PREFACE

THIS BOOK IS THAT WHICH IS CALLED THE UPRIGHT BOOK

It has at this time been ascertained by us that when the holy city of Jerusalem was destroyed by Titus, all the military heads went to rob and plunder, and that amongst the officers* of Titus was one whose name was Sidrus, who went in to search, and found in Jerusalem a house of great extent, and took away all the spoils which he found there; when he wished to go out of the house, he looked at the wall and fancied that he saw treasures there, so he broke down the wall and the building and found a cask full of various books of the Law, the Prophets, and the Hagiographa,† also books of the kings of Israel, and of the kings of other nations, as well as many other books of Israel, together with the books of the Mishnah adopted and established; many rolls were also lying there; he also found there all sorts of provisions and wine in abundance, and discovered an old man sitting there, who was reading in those books. When the officer saw this great sight he was greatly astonished, and said to the old man, why dost thou sit alone in this place, without any person remaining with thee? So the old man answered, For many years past I was aware of this second destruction of Jerusalem, so I built this house and made for myself a balcony,‡ and I brought with me these books to read, and I brought also sufficient provision, thinking thereby to‖ save my life.

And God caused the old man to find favor in the eyes

* Buxton gives this word "Episcopus," which, besides a bishop, means also a lieutenant, overseer, superintendent. See Arach.

†Psalms, Proverbs, etc.

‡ or porch, a Talmudical word derived from the Greek. See Arach.

‖See Jeremiah 38:2, the same expression.

of the officer, who brought him forth with respect with all his books, and they went from city to city and from country to country until they reached Sevilia; and the officer found that this old man was possessed of wisdom and understanding and acquainted with various kinds of science, upon discovering which he raised and honored him, was constantly in his house and was taught by him all sorts of wisdom, and they built for themselves a lofty and capacious house in the suburbs of Sevilia and placed there all those books.

This house is yet in Sevilia unto this day, and they wrote there all the events that would hereafter take place amongst the kings of the world unto the coming of our Messiah.

And it came to pass that when God carried* us away with a mighty captivity by the hands of the kings of Edom, from city to city and from country to country in bitter anxiety, this book, called "The Generations of Adam" together with other books came into our hands, for they came from that house in Sevilia, and they came afterward to our city Napuli, which city is under the sway of the king of Spain, (whose glory may be exalted). And when we saw these books, that they were the books of all wisdom, we resolved in our minds to print them like all tthe books that came to our hands. Now this book is the best and most valuable of all, and of this book twelve copies have reached us, and we searched them and found them all of one copy, there was no difference, nothing added and nothing deficient, nor any alteration in letters, words or events, for they were all alike as it were of one copy.

Since, therefore, we saw in this book great merit urging us to this resolve, we are determined to print it—and it is found written that this book is called the Book Jasher, because all its transactions are in that order as they take place in the world as regards priority and succession, for thou wilt not find in this book any postponement of events that were anterior, or priority of those that were posterior, but everything is recorded in its place and time.

Thou wilt thus find it relates the death of such a one at the particular time of the life of another and thus throughout. Owing to this is was called Sepher Hajashar, but it is customary to call it the Generations of Adam, the reason of which is that they call it by that with which it commences, but the chief name thereof is the book "Jasher," owing to the reasons we have assigned. Now it is found that this book is translated into Greek, entitled "Lo libris de los divitiis."

It is also found written in the book of the Asmoneans which has come down to us, that in the days of Ptolemy,

*See same expression, Isaiah 22:17.

king of Egypt, he ordered his servants to go and gather all the books of laws, and all the books of Chronicles which they could find in the world, so that he might become wise through them, and by examining them become acquainted with the subjects and events of the world, and to compile from them a book in all matters of jurisdiction regarding the affairs of life, thereby to exercise pure justice. So they collected for Ptolemy nine hundred and sixty-five books and brought to him, when he commanded them to go again and seek to complete the numebr of a thousand books, and they did so. After this, some of the persecutors of Israel stood up before him and said, O king, why wilt thou trouble thyself in this manner? Send to the Jews in Jerusalem that they shall bring to thee the book of the law which was written for them from the mouth of the Lord by their Prophets, from which thou mayest become wise, and regulate all judgments and laws according to thy desire; so the king hearkened to their words, and sent to the Jews upon this matter, who sent him this book, for they could not give unto him the book of the Lord, for they said, we cannot give the law of the Lord to a stranger. Now when this book came to the hands of Ptolemy he read it and it pleased him greatly, and he searched therein in his wisdom, and he examined it and found therein what he had desired, and he neglected all the other books which they had collected for him, and he blessed him who had advised him to this thing.

After some time the persecutors of Israel became aware of this, that the Israelites had not sent the book of the law to the king, and they came and said unto him, O king, the Israelites have treated thee with contempt, for they did not send to thee the book of the law which we had mentioned to thee, but they sent to thee another book which they had in their hands, therefore send to them that they may forward unto thee the book of their law, for from that book thou wilt obtain thy desire much more from than from the book which they have sent to thee; so when the king heard their words he became exceedingly wroth against the Israelites, and his anger burned within him until he sent again to them for them to forward to him the book of th law. Fearing that they might still continue to scorn him, he acted prudently with them and sent to seventy of their elders and placed them in seventy houses, that each should write the book of the law, so that no alteration might be found in them, and the divine spirit rested upon them, and they wrote for him seventy books and they were all of one version, without addition or diminution. At this the king rejoiced greatly and he honored the elders, together with all the Jews, and he sent offerings and gifts to Jerusalem as it is written there.* At his death the Jews acted cunningly with his son and took from his treasures the book of the law, but left this book there and took it not away, in

*In the book of the Asmoneans mentioned above.

order that every future king might know the wonders of the Lord, blessed be his name, and that he had chosen Israel from all nations, and that there is no God beside him.

This book is therefore in Egypt unto this day, and from that time it became circulated throughout the earth, until it reached us in our captivity this day in the city of Napuli, which is under the rule of the king of Spain. Now thou wilt find in this book that some of the kings of Edom, of Chittim and the kings of Africa who were in those days, are mentioned, although it might appear that such was not the aim or intent of this book; but the reason of this was to show to every person obtaining this book the contrast between the wars of Israel and the wars of the Gentiles, for the conquest of Gentile kings one over the other was by accident, which is not so in the conquest of the kings of Israel over the Gentiles, which is by a miracle from our blessed Lord as long as the Israelites trust in his exalted name.

Now the uses of this book are many, all of which lead us to confidence in God, (whose name be exalted), and to our adherence unto him and his ways.

The first use is the additional information it affords us upon the subjects of the creation of man and the deluge, recording also the years of the twenty generations and their misdeeds; also at what period they were born, and when they died, by which means, our hearts may be inclined to adhere to the Lord, when we see the mighty works which he performed in days of old.

The second use is in the additional account respecting the birth of Abraham and how it was that he cleaved to the Lord, and the transactions that took place between him and Nimrod; and thus also of the account of the builders of the tower of Babel,* how that the Lord drove them to the four corners of the earth, and how they established the countries and lands called after their name unto this day, by which means we may draw nigh to our Creator. The third use is the explanation it gives us how the patriarchs adhered to the Lord, and of their transactions which convince us of their fear of God. The fourth use is, in what it records of the affairs of Sodom and the iniquities of its people, and in what consisted their sins, as well as their punishment, by which means we may refrain from all evil doings. The fifth use is in the account of the faith of Isaac and Jacob in the Lord, and the prayers and weeping of Sarah at binding of Isaac **for a sacrifice,** which is of great use in inclining our hearts to the service of the Lord. The sixth use is in the information it affords us upon the subject of the wars of the sons of Jacob with the people of Shechem and the seven cities of the Amorites. This will rouse our hearts to faith in our God; for how could ten

*Called **BABEL** because the earth was then divided.

men destroy seven cities, if their hearts had not been impressed with faith in the Lord?

The seventh use is, in the information it gives us of all the events that happend to Joseph in Egypt, with Potiphar and his wife and with the king of Egypt, for this will also rouse our hearts to the fear of the Lord, and to remove ourselves from all sin, so that it may be well with us in the latter end.

The eighth use is in the account it furnishes us of what happened to Moses in Cush and in Midian, by which we may understand the wonders of the Lord which he performs for the righteous, and that we may thereby adhere to him. The ninth use is in its recording what had happened to the Israelites in Egypt, and when the commencement of their servitude took place, and how they served the Egyptians in all manner of hard work, and to what purpose all this tended—how after this God was favorable to them through their trusting in him, and there is no doubt of this that he who reads the events of Egypt from this book on the nights of the Passover, will receive a great reward, as our Rabbins of blessed memory say, he that is occupied in relating the exit from Egypt is to be praised, in which the book is included, for this is the true narration which ought to be read after the Hagadah, for such persons (reading this) may be assured that he will be greatly rewarded; we do so this day in our captivity in the countries of Spain, after having finished reading the Hagadah, we commence reading in this book the whole affair of Egypt, from the Israelites going down to Egypt unto their exit, for in this book a person ought to read. The eleventh* use is, that some of the comments of our Rabbies and of other commentators who have explained the law, thou wilt find ilustrated in this book, such as the account of the messengers who met Jacob† when he came from Mesopotamia after they had gone to Esau, also the account of Gabriel who taught Joseph seventy languages, also the illustration it affords of him‡ who smote Midian in the fields of Moab, and the like. The twelfth us is, that every person lecturing in public may bring forward his discourse, subjects from his book, which the commentators have not explained, by which means he may make an impression upon the hearts of his audience. The thirteenth use is, that all merchants and travellers, who have an opportunity to study the law, may read this book and receive their reward, for therein is the reward of the soul as well as the delight of the body, in the discovery of new matter not recorded in any other book, and by these means will man understand to know the Lord and cleave unto him.

*The eleventh use—I cannot see any mention of the tenth use; this must have been omitted, I think, before the words above, "how after this God was favorable to them through their trusting in him."

†See the latter part of ch. 31.

‡The obscure passage in Genesis, 36, 35, in the Bible, is cleared up in Jasher, ch. 62, where it gives a long history of Hadad, the son of Bedad.

Now because we have seen the merit of this book, and the great usefulness thereof, we have undertaken to print it without addition or diminution, and from this time we have commenced to print it in a book, that such books may be in the hands of the members of our covenant, the men of our captivity, in order that it may be farther circulated throughout every generation, and every city, family and country, so that they may understand the wonders of the Lord which he performed for our ancestors, and his bounties toward them from the days of old, and that he chose us from all nations. May they who devote their hearts to the fear of the Lord, be rendered meritorious by studying therein whilst we confide in the Lord, the God of Gods, and depend upon him and seek salvation and assistance from him, in this heavenly work, and may he prosper us in the right path, and deliver us from errors, and cleanse us from secret faults, as his anointed said, **"Who can understand his errors? cleanse thou me from secret faults."**‖ May God teach us the good way and direct us in a prosperous path for the sake of his mercies and kindnesses, and may he graciously fulfil the desires of our hearts. Amen, and so be his will.

‖Psalms, 19:12.

PRINTER'S PREFACE

The humble worm, and no man, Joseph, son to my father, the wise and highly respected in Israel, Samuel the little one, says, my witness is in heaven and my testimony is on high, the God of Gods knows, and Israel knows also, how much fatigue I have undergone, and how much trouble I have taken until I had brought to light the hidden treasures of this book; for ever since I was driven from my land, from the metropolis of Israel, the great city of wise men and scribes, the renowned city of Pasia, ever since the Lord, through my great offences, has driven me with a violent capitivity, one stumbling after the other, he weakened my strength in the way, the iron entered my soul until I reached the Italian harbor, the royal city Livorno (Leghorn), which is under the sway of our Lord the most serene Grand Duke Don Ferdinand de Media (Medici Qu?) for neither by day nor by night could I remain silent, I was continually in thought, my soul was humbled in me, and sleep was removed from mine eyes, when I reflected how energetically my father, the crown of my head, strove with his purse and labor to transcribe this book, as was his constant custom from his love of the study of the Law, to lavish money and wealth, principal and interest, for the purchase and the transcribing, for my own use, of books without end, in order that I might obtain wisdom and instruction, to comprehend the words of understanding, as all of the inhabitants of my

city can testify and declare; (O God remember him favorably to rest in glory with the righteous who are in the garden of Eden, Amen! for this loss is felt only by me), especially in the transcribing of this book it is holy for praises to the Lord, for there was never seen nor found but one, which the intelligent and pious scribe Jacob, the son of Atiyah, transcribed from a very old manuscript, the letters of which were defaced; and had it not been for the consummate ability of the above mentioned Rabbi, no other person could have made out those letters, nor have transcribed them, from their antiquity and from their having been defaced.

Now my father, of blessed memory, found favor in his eyes, to obtain this book on loan, in order that he might also get one transcribed by the hands of a certain scribe, and in the year 5373,* through my great sins, I went out of the pale of my birthplace, and from my father's house, owing to the terrors of famine, pestilence and slaughter. The sword destroyed from without, and within was the terror of pestilence and famine, on account of the battles and contentions which took place between the sons of the old king Maruccus who had died, for each lifted himself up, saying, I will reign. and they devoured the Israelites with open mouth, so that very few remained of them, even a tithe of a tithe; many families of heads of the houses of their fathers were lost and destroyed and became as naught; many books of various kinds, new and old, some in manuscript and others in print, as well as those of modern times, were mostly destroyed by fire, or were torn to pieces, which, together with their owners, lie hid under the ruins to this day. Woe to the eyes that beheld this! Yet may the name of the Lord be blessed for the evil as well as for the good.

Fearing that this book might share the same fate as the others, I daily used the most persevering exertions in sending letters to some particular individuals in the city Argilia, in the city of Titu, and in the city Pasia, to such as had been left, humbly beseeching them to search and inquire where might be the place of the glory of this book, and it was sought after and found to be hid in the hands of one of the individuals of the congregation, the wise and highly gifted Moses Chasan; and thanks are due to him, that upon his ascertaining my good intention to print it and to scatter it throughout all Jewish communities, he did not delay to send it, as he felt a desire for a heavenly reward for this pious act, yea, he sent it to me as a gift, may he receive a blessing from the Lord, and may his reward be perfect. Amen.

Now I in my humble station have composed a work entitled כתונת יוסף in two parts, one part containing some of the scriptural comments which I made with the gracious help of the Lord, and the second part containing

*Corresponding with the year 1613.

fifty lectures which I delivered to a great congregation, besides a later comment containing explanations of part of the Talmud which I met with in the course of my studies, and which I illustrated according to my humble abilities; now I am revising this worok a second time in order to bring it to the press, if heaven spare my life, yet I said to my heart, to thee, O worm, and no man, does the scripture proclaim, **"It is time for thee, O Lord, to work, for they have made void thy law,"** for the printing of this book of Jasher tends to the honor and glory of the Lord, for through it will the hearts of men be directed to cleave to the blessed Lord,, and by the means of which they will understand the wonderful works of God, and his bounties toward our ancestors from the days of old, and how he chose us from all nations, as thou wilt see at length in the preface, wherein thou wilt see enumerated the great many uses, thirteen in number, which induce men to confide in the Lord and to adhere to him.

I have also found another use therein, which is, that many parts of the five books, difficult of comprehension, and which the commentators have been unable to reconcile, are, by means of this book, properly understood, because it gives a detail of those parts, wherein the sacred volume is brief in its account, and relates events as they occurred; thou wilt therefore find me lifting up my hand in the margin with the words.. אמר הצעיר **"The humble editor says,"** by which will be understood what I have asserted; search, and thou wilt find many things also, which our Rabbies in their works gave in short, are brought forth more fully in this book since it is high time now to act and have a care for the glory of God's name. Since then it is proper for me at present to defer the publication of my above mentioned work until I shall first have brought to light the hidden treasures of this book and to reveal them to the world, I am confident that with the help of the Lord all Israel will exult and rejoice therein.

I have therefore put my trust in the Lord, may he remember me favorably, that I may be enabled in the next year by his help and decree to publish also by afore mentioned work.

As for me, my prayer is to him who dwells on high; may the Lord God assist me, and send me from on high his peace, favor, and faithfulness to help me, that he may lead me beside the still waters, and conduct me to the paths of righteousness for the sake of his great name, and for the sake of his law. Amen for ever and ever.

Venice, 1613 A. D.

CHAPTER 1

A. M.

1. And GOD said let Us make man in Our image, after Our likeness, and GOD created man in His Own image. And GOD formed man from the ground, and He blew into his nostrils the breath of life, and man became a living soul endowed with speech. 1

2. And the LORD said it is not good for man to be alone, I will make him an helpmate. And the LORD caused a deep sleep to fall upon Adam, and He took away one of Adam's ribs, and He built flesh upon it and formed it into a woman and brought it to Adam, and Adam awoke from his sleep and behold a woman was standing before him.

3. And he said, this is a bone of my bones and it shall be called woman, for this has been taken from man; and Adam called her Eve, for she was the mother of all living.

4. And GOD blessed them and called their names Adam and Eve in the day that HE created them, and the LORD GOD said, Be fruitful and multiply and fill the earth.

5. And the LORD GOD took Adam and his wife and HE placed them in the garden of Eden to dress it and keep it; and HE commanded them and said unto them, From every tree of the garden you may eat, but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat thereof you shall surely die. Gen. 2:17

6. But the serpent, which GOD had created with them in the earth came to them and enticed and persuaded the woman to eat from the tree of knowledge, and the woman hearkened to the voice of the serpent, and she transgressed the

A. M. word of GOD and took from the tree of the knowledge of good and evil and she ate, and she
Gen. 3:6 took from it and gave to Adam and he ate.

7. And GOD knew that Adam and his wife transgressed HIS command and HIS anger was kindled against them and HE cursed them. And the LORD GOD drove them that day from the garden of Eden to till the ground from which they were taken, and they went and dwelt at the east of the garden of Eden; and Adam knew his wife Eve and she bore two sons and three daughters.

8. And she called the name of the first born Cain, saying, I have obtained a man from the LORD and the name of the other she called Abel, for she said, in vanity we shall be taken from it.

9. And the boys grew up and Cain was a tiller of the ground and Abel a keeper of sheep. And after a few years they brought an offering to the LORD; Cain brought of the fruit of the field (which is the curse of the ground); but Abel brought of the Best of his Flock and the LORD accepted Abel's offering and consumed it with fire from heaven; but Cain's offering was not accepted, and Cain was jealous against his brother Abel and he sought a pretext to slay him.

10. Some time later they both go to the field, Cain to till the ground and Abel to feed his flocks. Abel's flocks pass over Cain's plowed ground which angers Cain, who takes this as a pretext to kill his brother Abel, and after some words Cain took up the sharp part of his plowing instrument with which he killed Abel.

Gen. 4:17-18 11. Cain's generations are: Chanoch, Irad, Mechuyael, Methusael and Lemech.

131 12. Adam at one hundred thirty years begets
Gen. 5 ch. Seth. (1526 years before the great flood.)

931 13. Adam dies at nine hundred thirty years. (When Methuselah is 243 years old, 726 years before the great flood and 126 years before Noah is born.)

236 14. Seth at one hundred five years begets a son and calls his name Enosh, saying, because at that time the sons of men began to multiply and

afflict their souls by transgressing against GOD. (This was 1421 years before the great flood.) A. M.

15. Seth dies at nine hundred twelve years. (When Methuselah is 355 years old, 614 years before the great flood and 14 years before Noah is born.) 1043

16. In the days of Enosh idolatry is set up for every man made his own god of wood and stone, iron and brass and forsook the LORD GOD. And the LORD caused the river Gihon to overwhelm the idolators and He destroyed the third part of the earth. (About 1340 years before the great flood.)

17. Enosh at ninety years begets Cainan. (1331 years before the great flood.) 326

18. Enosh died at nine hundred five years. (When Noah is 84 years old and 516 years before the flood.) 1141

19. Cainan at forty years is made the first king because of his wisdom, he wrote upon tablets of stone what was to take place in time to come. (And thus became the first prophet.) 366

20. Cainan at seventy years begets Mahalaleel his first born (1261 years before the flood) and later begets Enan and Mered and their sisters Adah and Zillah, who later became the wives of Lamech the son of Methusael of Cain's generations. Lamech in his old age and nearly blind while hunting with his son Tubal Cain, killed his great-grandfather Cain mistaking him for an animal; and killed his own son Tubal Cain while smiting his hands together in his grief. 396

21. Cainan dies at nine hundred ten years. (When Noah is 179 years old and 421 years before the flood.) 1236

22. Mahalaleel at sixty-five years begets Jared. (1196 years before the flood.) 461

23. Mahalaleel dies at eight hundred ninety-five years. (When Noah is 234 years old and 366 years before the flood.) 1291

24. Jared at one hundred sixty-two years begets Enoch. (1034 years before the flood.) 623

25. Jared dies at nine hundred sixty-two years. (When Noah is 366 years old and 234 years before the flood.) 1423

A. M.

26. Enoch served the LORD and despised the evil ways of men; and the soul of Enoch was Wrapped Up in the Instruction of the LORD in Knowledge and Understanding.

688 27. Enoch at sixty-five years is made the first Emperor by one hundred thirty kings and princes, who made him their king, and Enoch reigned over them two hundred forty-three years at Adam's death.

28. Enoch at sixty-five years begets Methuselah, his first born (969 years before the flood) and later begets two more sons Elisha and Elimelech and a daughter Melca.

975 29. Enoch (at 352 years) begets Naamah a daughter, who later became the wife of Noah.

988 30. When Enoch at three hundred sixty-five years was to be translated to heaven, eight hundred thousand men follow him, some one day some six days, those who remained with him to the end never returned, and Enoch was taken up in a whirlwind, with horses and chariots of fire. (This was 669 years before the flood when Methuselah was 300 years old and 69 years before the birth of Noah.)

875 31. Methuselah at one hundred eighty-seven years begets Lamech (782 years before the flood) and later begets Elimelech.

988 32. Methuselah (at 300 years) is anointed to reign in place of Enoch his father; (thus becomes the second Emperor.)

1657 33. Methuselah dies at nine hundred sixty-nine years. (When Noah was 600 years old, which was the year of the flood, and lives to be the oldest man on earth.)

1055 34. Lamech at one hundred eighty years takes Ashmua daughter of Elisha, his uncle and son of Enoch, for a wife.

1057 35. Lamech at one hundred eighty-two years begets a son, Methuselah names him Noah i.e. rest and Lamech names him Menachem i.e. comforter and the child grew up and went in the ways of his father Methuselah, perfect and upright. (This was 600 years before the flood.)

1652 36. Lamech dies at seven hundred seventy-seven years. (When Noah was 595 years and 5

years before the flood.) A. M.

37. And the sons of men made unto themselves gods, and they robbed and plundered their neighbors as well as their relatives and the earth was filled with violence.

38. And their judges and rulers went to the daughters of men and took their wives by force from their husbands according to their choice, and they took from the cattle of the earth, the beasts of the field and the fowls of the air, and taught the mixture of animals of one species with the other, in order to provoke the LORD; and GOD saw the whole earth and it was corrupt and said, I will blot out man that I created from the face of the earth, yea from man to the birds of the air, together with cattle and beasts of the field, for I repent that I made them. (This is a pattern for us today.)

39. And all men who walked in the ways of the LORD died in those days, before the LORD brought the evil upon man which He had declared so that they should not see the evil, and only Methuselah was left.

40. Noah (at 480 years) with Methuselah (at 849 years) are ordered by the LORD GOD to Preach Repentance which they do for one hundred twenty years. 1537 Gen. 6:3

41. Noah at 498 years takes Naamah at 580 years for a wife. She is the sister of his grandfather Methuselah and daughter of Enoch. Naamah bares Japheth her first born. 1555

42. Noah is five hundred two years when Naamah bares Shem. 1559

43. Noah at five hundred ninety-five years is commanded by the Lord to build the ark and he builds the ark in five years. 1652

44. Noah at six hundred years takes the three daughters of Eliakim, son of Methuselah for wives for his three sons after the ark was built, as the LORD had commanded him. Methuselah dies at this time. 1657

45. Noah takes into the ark with himself and family, one pair of all unclean animals and fowls, and seven pairs of all clean animals and clean fowls with food; all that Crouch down before the

A. M. ark the LORD commanded to take into the ark.

46. About seven hundred thousand men and women assembled around the ark when the rain fell and they called to Noah to open the door of the ark and admit them as they were ready to return to the LORD, and Noah answered them saying have you not all rebelled against the LORD and said HE does not exist? and therefore the LORD brought this evil upon you. Is not this the thing I spoke to you of one hundred and twenty years back and you would not hearken to the voice of the LORD? Now also the LORD will not listen to you. (Is not this a perfect type of today?)

CHAPTER 2

1658 1. (Noah and his sons Japheth, Ham and Shem and their wives remained in the ark one year and seventeen days.)

2007 2. Noah dies at nine hundred fifty years. (350 years after the flood when Abram is 58 years old.)

Gen. 9:27

Gen. 10 ch. 3. Japheth's sons were Gomer, Magog, Madia, Javan, Tubal, Meshech, and Tiras.

4. Gomer's sons were Askenaz, Riphath and Togarmah.

5. Magog's sons were Elishanaf and Lubal.

6. Madai's sons were Achon, Zeelo, Chazoni, and Lot.

7. Javan's sons were Elisha, Tarshish, Chittim and Dudonim.

8. Tubal's sons were Ariphi, Kesed and Taari.

9. Meshech's sons were Dedon, Zaron and Shebashni.

10. Tiras' sons were Benib, Gera, Lupirion and Gilak.

11. Ham's sons were Cush, Mitzraim, Phut and Canaan.

12. Cush's sons were Seba, Havilah, Sabtah, Raamah and Sabtechah. Ramah's sons were Sheba and Dedan.

13. Mitzraim's sons were Ludim, Anamim, Lehabim, Naphtuhim, Pathrusim, Casluhim and Capthtorim.

14. Phut's sons were Gebul, Hadan, Benah and Adan. A. M.

15. Canaan's sons were Zidon, Heth, Amori, Girgashi, Hivi, Arkee, Seni, Arodi, Zimodi and Chamothi.

16. Shem is born ninety-eight years before the flood and begets Elam and Ashur after the flood. 1559 Gen. 11 ch.

17. Shem at one hundred years begets Arphaxad two years after the flood and later begets Lud and Aram. 1659

18. Shem dies at six hundred years. (502 years after the flood, 35 years after the death of Abraham when Isaac is 110 years old.) 2159

19. Elam's sons were Shushan, Machul and Harmon.

20. Asshur's sons were Mirus and Mokil.

21. Lud's sons were Pethor and Bizayon.

22. Aram's sons were Uz, Chul, Gather and Mash.

23. Arphaxad at thirty-five years begets Salah and later Anar and Ashcol. 1694

24. Arphaxad dies at four hundred thirty-eight years. (440 years after the flood when Abraham is 148 years and Isaac 48 years old.) 2097

25. Salah at thirty years begets Eber. (67 years after the flood.) 1724

26. Salah dies at four hundred thirty-three years.) (470 years after the flood, 3 years after the death of Abraham when Isaac is 78 years old.) 2127

27. Eber at thirty-four years begets Peleg and later Joktan. 1758

28. Eber's second son Joktan had thirteen sons, Almodad, Shelaph, Hazarmaveth, Jerah, Hadoram, Uzal, Diklah, Obal, Abimael, Sheba, Ophir, Havliah and Jobab. Gen. 10:25-26

29. Eber dies at four hundred sixty-four years. (531 years after the flood, 64 years after the death of Abraham when Isaac is 139 years old, and 2 years after Jacob went to Haran to live with Laban.) 2188

30. Peleg at thirty years begets Reu. (131 years after the flood.) 1788

31. Peleg dies at two hundred thirty nine years. (340 years after the flood when Abram is 48 years old.) 1997

A. M.
1820 32. Reu at thirty-two years begets Serug. (163 years after the flood.)

2027 33. Reu dies at two hundred thirty-nine years. (370 years after the flood when Abram is 78 years old.)

1850 34. Serug at thirty years begets Nahor. (193 years after the flood.)

2050 35. Serug dies at two hundred thirty years. (393 years after the flood when Abraham is 101 years old.)

1879 36. Nahor at twenty-nine years begets Terah. (222 years after the flood.)

1998 37. Nahor dies at one hundred forty-eight years. (341 years after the flood when Abram is 49 years old.)

1894 38. (Terah is fifteen years when Abimelech king of Gerar of Abram's time is born.)

1917 39. Terah at thirty-eight years begets Haran and Nahor. (260 years after the flood.)

1949 Gen. 11:26 40. Terah at seventy years takes Amthelo for a wife and begets Abram. (292 years after the flood.)

2059 41. Terah at one hundred eighty years marries Pelilah and has a son and calls him Zoba.

2084 Gen. 11:32 42. Terah dies at two hundred five years. (427 years after the flood when Abraham is 135 years and Isaac is 35 years old.)

1912 Gen. 10:8 43. Cush, son of Ham, took a wife in his old age and begat a son. (255 years after the flood when Terah is 33 years old) and names his son Nimrod saying, at that time the sons of men again began to rebel and transgress against GOD. And the garments of skin which GOD made for Adam and Eve when they went out of the garden were given to Cush; for after Adam's death they were given to Enoch, the son of Jared, when Enoch was translated he gave them to Methuselah, at Methuselah's death, Noah took them and placed them into the ark. Ham stole them and gave them to Cush, who hid them for many years and finally gave them to Nimrod.

1932 44. Nimrod at twenty years puts on Adam's garment and he became strong and a great hunter and fighter. Nimrod fought the battles of his brethren and friends.

45. Nimrod at thirty years is made king by his brethren and friends for having conquered their enemies. Nimrod places Terah, son of Nahor, prince of his host and elevated him above all his princes. And Nimrod made gods of wood and stone and bowed down to them and taught his subjects his wicked ways. A. M. 1942

46. Nimrod's princes took counsel together and proposed building a large city and a great tower; six hundred thousand men worked at the tower and city for many years.

47. The confusion of languages took place about three hundred forty years after the flood when Abram was about forty-eight years old, and he still lived with Noah, Shem and Eber.

48. Nimrod's subjects called his name Amraphel saying, At the building of the tower his princes and men fell through his means.

49. Nimrod dies at two hundred fifteen years. (470 years after the flood) by the hand of Esau who slays Nimrod even as Nimrod saw in his dream according to the interpretation given by Anuki his magician after he had reigned one hundred eight-five years over the sons of men. 2127

50. Haran at thirty-nine years takes a wife and begets Lot (299 years after the flood) and later begets Milcah a daughter. 1956

51. Haran at forty-two years begets Sarai a daughter (302 years after the flood) in the tenth year of Abraham's life. 1959

52. Haran dies at eighty-two years by the hand of Nimrod when he and his brother Abram are cast into a fiery furnace. (See details in chapter 3.) 1999

53. Nahor (at about 82 years) marries his niece Milcah, daughter of Haran, and she bares eight sons to Nahor: Huz, Buz, Kemuel, Chesed, Hazo, Pildash, Jidlaph and Bethuel. Nahor's wife Reumah bares four sons, Tebah, Gaham, Thahash and Maachah. Cen. 22:21-24

54. Nahor, Abram's brother, dies at one hundred seventy-two years when Isaac is forty years old. 2089

55. Lot (at 45 years) leaves Ur of Chaldees with Terah, Nahor, Abram, and Sarai. 2001

56. Lot (at 68 years) leaves Haran and goes 2024

A. M. Gen. 12:5 with Abram and Sarai to Canaan.

2025 57. Lot (at 69 years) goes to Sodom and four
Gen. 13:12 years later is taken captive by the four kings,
2029 Chedorlaomer, king of Elam, Nimrod (called Am-
Gen. 14:12 raphel Gen. 14:1), king of Shinar, Tidal, king of Goyim and Arioch, king of Elazer, when at war with the five kings of Sodom, Gomorrah, Admah, Zeboyim and Zoar, and is rescued by Abram with his three hundred eighteen trained servants. (See Gen. 14.)

2048 58. Lot (is 92 years) when Sodom is destroyed by fire from heaven; because of her wickedness.
Gen. 19:24-26 Ado the wife of Lot looked back for her compassion of her daughters who remained in Sodom, and she became a pillar of salt.

2088 59. Lot dies at one hundred thirty-two years in the thirty-ninth year of Isaac's life. (When Abraham was 139 years old.)

CHAPTER 3

1949 1. It was in the night that Abram was born (292 years after the flood) when Terah's servants and all the wise men of Nimrod and his conjurors came and ate and drank in the house of Terah and they rejoiced with him. That night when they went home they saw a very large star come from the east and it swallowed up four stars from the four sides of the heavens.

2. And all the sages and conjurors of the king were astonished at the sight, and the sages understood this matter and they said to each other, this only betokens the child that has been born to Terah this night, who will grow up and be fruitful and multiply and fill the earth, he and his seed will slay great kings and inherit their lands.

3. Nimrod's wise men reported the event to the king with its interpretation and advised the king to give Terah value for the child and slay him so none of this evil might come upon them. This advice pleased the king, so the king sent for Terah and Terah came before the king.

4. And the king said to Terah, I have been told that a son was yesternight born to thee, and

after this manner was observed in the heavens at his birth. Now therefore give me the child that we may slay him before his evil springs up against us, and I will give thee for his value, thy house full of silver and gold.

5. And Terah answered the king and said to him; my lord and king, I have heard thy words, and thy servant shall do all that his king desireth, but my lord and king, I will tell thee what happened to me yesternight that I may see what advice the king will give his servant, and then I will answer the king on what he has just spoken; and the king said, speak.

6. And Terah said to the king, Ayon son of Mored, came to me yesternight saying, give me the great and beautiful horse that the king gave thee, and I will give thee silver and gold and straw and provender for its value, and I said to him, wait till I see the king concerning thy words and behold whatever the king saith that will I do. And the king heard the words of Terah, and his anger was kindled and he considered Terah in the light of a fool.

7. And the king answered Terah, and said to him art thou so silly, ignorant, or deficient in understanding to give thy beautiful horse for silver and gold or even for straw and provender? Art thou so short of silver and gold that thou canst not obtain straw and provender to feed thy horse? And what is silver and gold to thee that thou shouldst give away that fine horse which I gave thee, like which there is none to be had on the whole earth?

8. And Terah answered the king saying, like unto this has the king spoken to his servant; I beseech thee, my lord and king, what is this which thou didst say unto me saying, give me thy son that we may slay him, and I will give thee silver and gold for his value; what shall I do with silver and gold after the death of my son? And when the king heard the parable which Terah brought concerning the king his anger burned within him.

9. And Terah saw that the anger of the king was kindled against him, and he answered the

A. M. 1949 king saying, all that I have is in the king's power; whatever the king desireth to do to his servant, that let him do, yea even my son, he is in the king's power without value in exchange he and his two brothers that are older than he.

10. And the king said to Terah, no, but I will purchase thy youngest son for a price. And Terah answered the king, saying, I beseech thee my lord and king let the king give me three days' time that I may consult with my family concerning thy words, and the king granted him three days.

11. And it was in the third day that the king sent to Terah, saying, send me thy son for a price as I spoke to thee; and shouldst thou not do this I will send and slay all thou hast in thy house, so that thou shalt not have a dog remaining.

12. And Terah hastened and took a child from one of his handmaids which had been born that day and brought the child to the king in place of Abram and received value for him, and the king took the child from Terah and with all his might dashed his head to the ground. And Terah took Abram and Amthelo his mother and nurse and concealed them in a cave where they remained ten years.

1959 13. Abram at ten years leaves the cave and goes to live with Noah and Shem to learn the instruction of the LORD where he remained thirty-nine years.

1997 14. The confusion of tongues took place three hundred forty years after the flood when Abram was forty-eight years old. In that year Peleg dies and the following year Abram's grandfather Nahor dies at one hundred forty-eight years.

1999 15. Abram in his fiftieth year leaves Noah's house and returned to his father's house and he saw there Twelve gods standing in their temples and Abram's anger was aroused when he saw those images, and Abram said, as the LORD liveth these images shall not remain in my father's house.

16. And Abram went to his father saying, father, tell me where is GOD who created heaven

and earth and all the sons of men? And Terah said they are all with us in the house, and Abram said show them to me I pray thee; and Terah brought Abram into the chamber of his images and behold the whole room was full of gods of wood and stone, twelve great images and smaller ones without number.

17. And Terah said to his son behold these are they which made all thou seest upon earth and which created me and thee, and all mankind, and Terah bowed down to his gods, and he then went away from them, and Abram his son went away with him.

18. And Abram went to his mother and asked her to prepare savory meat of a kid that he might make an offering to his father's gods and she did so. And Abram brought the offering to the images and he drew nigh to them that they might eat, and Abram saw that they had no voice, no hearing, no motion and not one of them could stretch forth his hand to eat.

19. And Abram mocked them and said surely the savory meat has not pleased them, or perhaps it was too little for them and for that reason they would not eat. And on the next day Abram directed his mother concerning the savory meat, and his mother rose and fetched three fine kids from the flock and she made of them some excellent savory meat and she gave it to her son Abram. Terah his father did not know of it.

20. And Abram took the meat and brought it before his father's gods into the chamber and he sat before them all day.* And in the evening of that day in that house Abram was clothed with the Spirit of GOD and he called out and said Woe unto my father and this wicked generation, whose hearts are all inclined to vanity, who serve these idols of wood and stone which have mouths without speech, eyes without sight, ears without hearing, hands without feeling, and legs that cannot move, like them are those that made them and that trust in them.

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*Note: Abram did this to give him material to make a forcible appeal to his father.

A. M.
1999

21. And when Abram saw all these things his anger was kindled against his father, and he hastened and took a hatchet in his hand with which he broke all his father's gods except the largest and he placed the hatchet in the hand of the great god and he went out.

22. And Terah heard the noise of the hatchet and he ran to the room of his images and he met Abram going out. And Terah found all his idols fallen down and broken and the hatchet in the hand of the largest and the savory meat was still before them.

23. When Terah saw this his anger was greatly kindled against Abram and he hastened and went from the room to Abram. And Terah said to Abram what is this work thou hast done to my gods? And Abram answered and said not so my lord, for I brought savory meat before them, and when I came nigh to them with the meat that they might eat, they all at once stretched forth their hands to eat before the great one had put forth his hand to eat. When the large one saw their works his anger was kindled against them and he took up the hatchet and broke them all and behold the hatchet is yet in his hand as thou seest.

24. And Terah's anger was kindled against his son Abram and said in his anger, what is this tale thou hast told? thou speakest lies to me. Is there in these gods spirit, soul or power to do all thou hast told me? are they not wood and stone and have I not myself made them?

25. And Abram answered his father and said and how then canst thou serve these idols in whom there is no power to do anything? Art thou so silly, so foolish, or so short of understanding that thou wilt serve wood and stone, and Forget The LORD GOD Who made heaven and earth and Who created thee in the earth? and thereby bring this great evil upon your soul by serving wood and stone?

26. Did not our fathers in days of old sin in this manner, and the LORD GOD of the universe brought the waters of the flood upon them and destroyed the whole earth? and how can You

continue to serve gods of wood and stone, thereby bringing down the Anger of GOD upon you? now therefore my father refrain from this and bring not evil upon thy soul and the souls of thy household. And Abram hastened and sprang from before his father, and took the hatchet from his father's largest idol, with which Abram broke it and ran away.

27. And Terah hastened to go to the king and he came before Nimrod and stood before him and said I beseech thee my lord to hear me—now fifty years back a child was born to me and thus has he done to my gods and thus has he spoken, now therefore my lord and king, send for him that he may come before thee, and judge him according to the law that we may be delivered from his evil.

28. And the king sent three men of his servants, and they brought Abram before the king. And Nimrod and all his princes and servants were that day sitting before him and Terah sat also before them.

29. And the king said to Abram, what hast thou done to thy father and to his gods? And Abram answered the king and said the large god that was with them in the house did to them as thou hast heard. And the king said to Abram had they power to speak and eat and do as thou hast said?

30. And Abram answered the king, saying, and if there be no power in them why dost thou serve them and cause the sons of men to err through thy follies? Dost thou imagine that they can deliver thee or do anything small or great, that thou shouldst serve them? And why wilt thou not serve the GOD of the universe, Who created thee and in Whose power it is to kill and to keep alive?

31. O foolish, simple, and ignorant king, Woe unto thee forever; I thought thou wouldst teach thy servants the upright way, but thou hast filled the whole earth with thy sins and the sins of thy people who have followed thy ways.

32. Dost thou not know or hast thou not heard, that this evil which thou doest, our ancestors sinned therein in days of old, and the ETERNAL

A. M. 1999

GOD brought the waters of the flood upon them and destroyed the whole earth on their account? And wilt thou and thy people rise up now and do likewise in order to bring down the Anger of the LORD GOD of the universe?

33. Now therefore put away this evil deed and serve the GOD of the universe as thy soul is in His hands and then it will be well with thee. And if thy wicked heart will not hearken to my words to cause thee to forsake thy evil ways and to serve the ETERNAL GOD then wilt thou die in shame in the latter days, thou, thy people and all who are connected with thee, hearing thy words or walking in thy evil ways. And when Abram had ceased speaking he lifted up his eyes to the heavens and he said, the LORD seeth all the wicked and He will judge them.

34. And when the king heard the words of Abram he ordered him to be put into prison; and Abram was in prison ten days. And at the end of those days the king ordered that all the kings, princes and governors of different provinces and the sages should come before him. And the king said to the princes and sages, have you heard what Abram the son of Terah has done to his father? Thus has he done to him, and I ordered him to be brought before me and thus has he spoken; his heart did not misgive him neither did he stir in my presence and behold now he is confined in the prison.

35. Now therefore decide what judgment is due to this man who reviled the king; who spoke and did all the things you heard. And they all answered the king saying, the man that revileth the king should be hanged upon a tree; but having despised our gods, he must therefore be burned to death, for this is our law in this matter.

36. If it please the king to do this, let him order his servants to kindle a fire both night and day in the brick furnace and then we will cast him into it. And the king did so, and commanded his servants that they should prepare a fire for three days and three nights in the king's furnace, that is in Casdim; and the king

ordered them to take Abram from prison and bring him out to be burned. A. M. 1999

37. And all the king's servants, princes, lords, governors and judges, and all the inhabitants of the land, about nine hundred thousand men stood opposite the furnace to see Abram. And all the women and children crowded upon the roofs and towers to see what they would do with Abram.

38. And when Abram was come the conjurors of the king and sages saw Abram, and they cried out to the king, saying, our sovereign lord, surely this is the man whom we know to have been the child at whose birth the great star swallowed the four stars, which we declared to the king now fifty years since.

39. Now behold his father has also transgressed thy command, and mocked thee by bringing thee another child which thou didst kill. And the king became exceedingly angry and he ordered Terah to be brought before him. And the king said, hast thou heard what the conjurors have spoken? Now tell me truly how didst thou; and if thou shalt speak truth thou shalt be acquitted.

40. And seeing that the king's anger was so much kindled Terah said my lord and king thou hast heard the truth and what the sages have spoken is right. And the king said how couldst thou transgress my orders and to give me a child that thou didst not beget and take value for him? And Terah said because my tender feelings were excited for my child at that time. And the king said who advised thee to this? Tell me and then thou shalt not die.

41. And Terah was greatly terrified in the king's presence, and he said to the king, it was Haran my eldest son who advised me to this; and Haran was thirty-two years old when Abram was born. But Haran had not advised his father to anything for Terah said this to deliver his own soul. And the king said to Terah, Haran thy son who advised thee to this shall die through fire with Abram.

42. And they took Haran and Abram and stripped them of their clothes except their under-

A. M.
1999

garments and bound their hands and feet with cords and cast them into the furnace. But the LORD loved Abram and delivered him from the fire and he was not burned; but all the cords with which he was bound were burned while Abram remained and walked about in the fire.

43. But Haran died when they cast him into the fire, and he was burned to ashes for his heart was not perfect with the LORD. The flames spread over the men who cast Haran into the fire and twelve of them died. And Abram walked in the midst of the fire three days and three nights and it was reported to the king. And when the king heard their words he would not believe the report. The king then went and saw Abram walking to and fro in the midst of the fire.

44. The king then ordered his servants to take Abram out of the furnace, but in their attempt to obey orders, the flames burned their faces so that eight of them died. And when the king saw that his servants could not approach the fire lest they be burned the king called to Abram, O servant of the GOD Who is in heaven, go forth from amidst the fire and come hither before me; and Abram did so. And when Abram came out, the king and all his servants saw Abram coming before the king with his lower garments upon him for they were not burned but the cord with which he was bound was burned.

45. And the king said to Abram, how is it that thou wast not burned in the fire? And Abram said to the king, the GOD of heaven and earth In Whom I Trust and Who has all in his power, He Delivered me from the fire. And the king, princes, and inhabitants of the land seeing that Abram was delivered from the fire, they came and bowed down to Abram. And Abram said to them, do not bow down to me but bow down to the GOD Who made you and serve HIM; for it is He who Delivered me from the fire and He created the souls and spirits of all men.

46. And this thing seemed very wonderful in the eyes of the king and princes that Abram was saved and that Haran was burned, and the king

gave Abram his two head servants from the king's house Oni and Eliezer and many presents of silver and gold and pearl, and Abram went forth in peace. A. M.

47. At that time, when Abram was fifty years old, he took Sarai the daughter of his older brother Haran for a wife.

48. When Abram was fifty-two years, which is two years after he was cast into the fire, king Nimrod sat upon his throne and fell asleep and dreamed that he was standing with his troops and hosts in a valley opposite the king's furnace, and he lifted up his eyes and saw a man in the likeness of Abram coming forth from the furnace, and that he came and stood before the king with a drawn sword, and then sprang to the king with his sword when the king fled from the man for he was afraid; and while he was running, the man threw an egg upon the king's head and the egg became a great river. 2001

49. And the king dreamed that all his troops sank in that river and died, and the king took flight with three men who were before him and he escaped. And the king looked at these men and they were clothed in princely dresses as the garments of kings and had the appearance and majesty of kings.

50. And while they were running, the river again turned to an egg before the king, and there came from the egg a young bird which came before the king and flew at his head and plucked out the king's eye.

51. And the king awoke out of his sleep and he felt a great terror, and in the morning the king rose from his couch in fear, and he ordered all the wise men and magicians to come before him, when the king related his dream to them.

52. And a wise servant of the king whose name was Anuki, answered the king saying, this is nothing else but the evil of Abram and his seed which will come up against the king in the latter days. And behold the day will come when Abram and his seed and the children of his household will war with my king, and they will smite all the king's hosts and troops.

A. M.
2001
Gen. 14 ch.

53. And as to what thou hast said concerning three men like unto thyself and which did escape, this means that thou only wilt escape with three kings from the kings of the earth who will be with thee in battle.

54. And that which thou sawest of the river which turned to an egg as at first and the young bird plucked out thine eye, this means nothing else but the seed of Abram which will slay the king in latter days, the dream is true and the interpretation which thy servant has given thee is right.

55. Now therefore my king, surely thou knowest that it is now fifty-two years since thy sages saw this at the birth of Abram, and if my king will suffer Abram to live in the earth it will be to the injury of my lord and king, for all the days that Abram liveth neither thou nor thy kingdom will be established, for this was known formerly at his birth; and why will not my king slay him that his evil may be kept from thee in latter days?

56. And Nimrod hearkened to the voice of Anuki, and he sent some of his servants in secret to go and seize Abram, and bring him before the king to suffer death. And Eliezer, whom the king had given to Abram to be his servant was at that time in the king's presence, and he heard what Anuki had advised the king and what the king had said to cause Abram's death.

57. And Eliezer came to Abram and related the king's dream to Abram and how Anuki had interpreted it and what he had advised the king concerning Abram. And Abram hastened and ran for safety to the house of Noah and his son Shem, where he concealed himself. And the king's servants came to Abram's house to seek him but they could not find him, and they searched throughout the land but failed to find him. So they returned to the king, but the king's anger was stilled as they could not find him. And Abram was concealed in Noah's house for one month until the king had forgotten this matter, but Abram was still afraid of the king.

58. Terah came to see Abram, his son, secretly

in the house of Noah, and Terah was very great in the eyes of king Nimrod. And Abram said to his father, dost thou not know that the king thinketh to slay me by the advice of his wicked counselors? Now whom hast thou here and what hast thou in this land? Arise, let us go to the land of Canaan, that we may live in peace lest thou also perish through him in the latter days. Surely all this honor which Nimrod giveth thee are only vanities of the world for wealth and honor cannot avail in the day of wrath and anger. A. M. 2001

59. Now therefore hearken to my voice and let us arise and go to the land of Canaan, out of reach of injury of Nimrod and serve thou the LORD Who created thee in the earth and it will be well with thee. And Noah and Shem added their entreaties to those of Abram. And Terah hearkened to the voice of his son Abram for this was from the LORD.

CHAPTER 4

1. And Terah took his son Abram and his grandson Lot, the son of Haran, and Sarai, his daughter-in-law, the wife of Abram and sister of Lot, and all the souls of his household, and went from Ur Casdim to go to the land of Canaan. And when they came as far as the land of Haran they remained there, for it was exceedingly good land for pasture. 2001 Gen. 11:31

2. Abram remained in the land three years when the LORD appeared to Abram and said to him; I am the LORD Who brought thee forth from Ur Casdim, and delivered thee from thine enemies. Now, therefore, if thou wilt hearken to My voice and keep My commandments, My statutes and My laws, then will I cause thy enemies to fall before thee, and I will multiply thy seed like the stars of heaven and I will send My blessing upon all the works of thy hands and thou shalt lack nothing. 2004

3. Arise now, take thy wife and all belonging to thee and go to the land of Canaan and remain there, and I will there be unto thee for a GOD,

A. M. 2004

and I will bless thee. And Abram arose and took his wife and all belonging to him and went to the land of Canaan as the LORD had told him; and Abram was fifty-five years old when he went from Haran.

4. And the LORD appeared to Abram when he came to the land of Canaan and said to him, this is the land which I gave to thee and to thy seed after thee forever, and I will make thy seed like the stars of heaven, and I will give unto thy seed for an inheritance all the land which thou seest. And Abram built an altar in the place where GOD had spoken to him and Abram there called upon the name of the LORD.

5. About this time Chedorlaomer, king of Elam, went away from the families of the children of Ham and he fought with them and subdued them and he went to the five cities of the plain and fought with them and subdued them and they served him twelve years and gave him a yearly tax.

2007

6. When Abram had lived in Canaan three years in that year died Noah, which was the fifty-eighth year of the life of Abram. But Nahor, Abram's brother and Terah his father, and Lot his nephew, and all belonging to them dwelt in Haran.

2014

7. When Abram was sixty-five years and had lived in Canaan ten years there was war between Nimrod, king of Shinar and Chedorlaomer, king of Elam. Nimrod came to subdue him, for Chedorlaomer was one of the princes of Nimrod. Chedorlaomer was made king over Elam when the people were scattered after the building of the tower of Babel.

8. Nimrod came with pride and anger to war with Chedorlaomer and assembled all his princes and about seven thousand of his subjects and went against Chedorlaomer who met Nimrod with an army of five thousand men and they prepared for battle in the valley of Babel which is between Elam and Shinar.

9. Nimrod and his people were smitten before the army of Chedorlaomer and there fell from Nimrod's men about six thousand and Mardon son of Nimrod fell amongst them. And Nimrod

fled and returned in shame and disgrace to his land and he was under subjection to Chedorlaomer for a long time. And Chedorlaomer made a covenant with the kings around him with Arioch king of Elasar and Tidal, king of Goyim and they were all obedient to him. A. M.

10. About two years later Sodom, Gomorrah and the cities of the plain revolted from the power of Chedorlaomer and they rebelled thirteen years. 2016

11. And when Abram was seventy years old which was the fifteenth year of his dwelling in Canaan, the LORD appeared to Abram and said, Now therefore walk before me and be perfect and keep my commandments, for to thee and to thy seed I give this land from the river Mitzraim to the great river Euphrates and thou shalt come to thy fathers in peace and in good age. And the fourth generation shall return here in this land and shall inherit it forever. And Abram built an altar and sacrificed unto the LORD. At that time Abram returned to Haran to see his father and mother and he took Sarai and all belonging to him and dwelt in Haran five years. 2019

12. In those days the LORD appeared to Abram in Haran and said, behold I spoke unto thee these twenty years back saying, Go forth from thy land, from thy birthplace and from thy father's house to the land which I have shown thee to give it to thee and thy children. And Abram arose and took Sarai his wife and Lot his nephew and all belonging to him and returned to the land of Canaan according to the word of the LORD. Abram was seventy-five years when he left Haran. 2024 Gen. 12 ch.

13. The following year there was a heavy famine in the land of Canaan. Abram and all belonging to him arose and went down to Egypt. And Abram said to his wife Sarai, since GOD has created thee with such a beautiful countenance, I am afraid of the Egyptians lest they should slay me and take thee away, for the fear of GOD is not in these places. Surely then thou shalt do this, say thou art my sister to all that may ask thee, in order that it may be well with me and that we may not be put to death. 2025 Gen. 13 ch.

A. M. 2025

14. And when Pharaoh's officers beheld Sarai they were struck with admiration at her beauty, and all the princes and servants of Pharaoh assembled to see Sarai for she was very beautiful. And the officers ran and told Pharaoh what they had seen and they praised Sarai to the king; and Pharaoh ordered her to be brought and she came before Pharaoh and he beheld Sarai and she pleased him exceedingly and the king rejoiced greatly on her account and made presents to those who brought him the tidings concerning her.

15. But Abram grieved on account of his wife, and he prayed to the LORD to deliver her from the hands of Pharaoh. And Sarai also prayed at that time and said, O LORD GOD THOU didst tell my lord Abram to go from his land and from his father's house to the land of Canaan, and THOU didst promise to do well with him if he would perform THY commands; now behold we have done that which THOU didst command us, and we left our land and our families, and we went to a strange land and to a people whom we did not know. And we came to this land to avoid the famine, and this evil accident has befallen me; now therefore O LORD GOD deliver us and save us from the hand of this oppressor, and do well with me for the sake of thy mercy.

16. And the LORD hearkened to the voice of Sarai, and the LORD sent an Angel to deliver Sarai from the power of Pharaoh. The king came and sat before Sarai, and the Angel of the LORD stands over them and appears to Sarai and tells her not to fear, for the LORD has heard her prayer. Pharaoh said to Sarai what is that man to thee who brought thee hither? and she said he is my brother.

17. And Pharaoh said it is incumbent upon us to make him great; at that time the king sent to Abram silver and gold and precious stones in abundance, together with cattle, men servants and maid servants and the king greatly exalted Abram. And the king approached to speak to Sarai, and he reached out his hand to touch her, when the Angel smote him heavily, and he was

terrified and he refrained from reaching to her. A. M. 2025

18. And when the king came near to Sarai the Angel smote him to the ground, and acted thus to him the whole night, and the king was terrified. And the Angel smote all the servants of the king, and his whole household on that night on account of Sarai, and there was great lamentation that night amongst the people of Pharaoh's house.

19. And Pharaoh, seeing the evil that befell him, said surely on account of this woman has this thing happened to me, and he removed himself some distance from her and spoke pleasing words to her. And the king said to Sarai, tell me I pray thee concerning the man with whom thou camest here; and Sarai said this man is my husband, and I said to thee that he was my brother for I was afraid, lest thou shouldst put him to death through wickedness.

20. And the king kept away from Sarai, and the plagues of the Angel of the LORD ceased from him and his household; and Pharaoh knew that he was smitten on account of Sarai, and the king was greatly astonished at this. In the morning the king sent for Abram and said to him, what is this thou hast done to me? Why didst thou say she is my sister, owing to which I took her unto me for a wife, and this heavy plague has therefore come upon me and my household.

21. Now therefore here is thy wife, take her and go from our land lest we die on her account, and Pharaoh took more cattle, men servants and maid servants, and silver and gold, to give to Abram, and the king took a maiden whom he begat by his concubine and he gave her to Sarai for a handmaid, and the king said to his daughter, it is better for thee my daughter to be a handmaid in this man's house than to be a mistress in my house after we have beheld the evil that befell us on account of this woman.

22. And Abram arose, and he and all belonging to him went away from Egypt and returned to Bethel in Canaan where he had first made an altar. And Lot the son of Haran, Abram's brother had a heavy stock of cattle, flocks and Gen. 13 ch.

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herds, for the LORD was bountiful to him on account of Abram.

23. And when Abram was dwelling in the land at Bethel the herdsmen of Lot quarreled with the herdsmen of Abram, for their property was too great for them to remain together in the land. When Abram's herdsmen went to feed their flock they would not go into the field of the people of the land, but the cattle of Lot's herdsmen were suffered to feed in the fields of the people of the land.

And the people of the land saw this occurrence daily and they came to Abram and quarreled with him on account of Lot's herdsmen. And Abram said to Lot, what is this thou art doing to me, to make me despicable to the inhabitants of the land that thou orderest thy herdsmen to feed thy cattle in the fields of other people? Dost thou not know that I am a stranger in this land amongst the children of Canaan and why wilt thou do this to me?

24. And Abram quarreled daily with Lot on this account but Lot would not listen to Abram and the people of the land came and told Abram. And Abram said to Lot how long wilt thou be to me for a stumbling block with this people? I beseech thee let there be no more quarreling between us for we are kinsmen.

25. But I pray thee separate from me, go and choose a place where thou mayst dwell with thy cattle and all belonging to thee, but keep thyself at a distance from me. Then Lot arose and lifted up his eyes toward the plain of Jordan, and he saw this place was well watered and good for man as well as affording pasture for the cattle. And Lot went from Abram to that place and dwelt in Sodom. And Abram went to Hebron, which is in the plain of Mamre and dwelt there many years.

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26. Reu son of Peleg died in the seventy-eighth year of Abram's life.

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Gen. 14 ch.

27. About two years later Chedorlaomer king of Elam sent to all the neighboring kings, to Nimrod (called Amraphel, Gen. 14:1) king of Shinar, who was then under his power, to Tidal king of

Goyim and to Arioch, king of Elasar, these four kings went up with their camps, about Eight Hundred Thousand men and smote every man in their road.

28. And the five kings, Bera king of Sodom, Bersha king of Gomorrah, Shinab king of Admah, Shemeber king of Zeboyim and Bela king of Zoar went out to meet them, and these five kings were smitten before the four kings of Elam.

29. And the kings of Elam plundered all the cities of Sodom and Gomorrah, and they also took Lot, Abram's nephew and his property and they seized all the goods of the cities of Sodom and went away, and Uric Abram's servant who was in the battle saw this and told Abram all that the kings had done and that Lot was taken captive.

30. And Abram with three hundred and eighteen men that were with him, that night pursued these kings and smote their men so that none remained save the four kings who fled. And Abram recovered all the property of Sodom, and he also recovered Lot and his property, his wives and his little ones so that Lot lacked nothing. And when he returned from smiting the kings he passed the valley of Siddim where the kings had made war together. And Bera king of Sodom and the men that were with him went out to meet Abram and his men.

31. And all the kings of Sodom and Gomorrah and their servants approached Abram and begged of him to return to them their servants whom he had made captive and to take unto himself all the property. And Abram answered the kings of Sodom, saying, as the LORD liveth Who created heaven and earth and Who redeemed my soul from all affliction, and Who delivered me this day from my enemies, I will not take anything belonging to you that you may not boast tomorrow saying, Abram became rich from our property that he saved.

32. Now therefore behold here is all belonging to you take it and go; as the LORD liveth I will not take even a shoe tie or thread except-

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ing the expense of the food of those who went with me to battle; as also the portions of the men who went with me, Anar, Aschol and Mamre and their men as well as those who had remained to watch the baggage, they shall take their portion of the spoil. And Abram sent Lot away with his property, and Lot returned to Sodom and Abram returned to Hebron in the plains of Mamre.

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33. And Sarai, Abram's wife, was still barren, so she took her handmaid Hagar, Pharaoh's daughter, and she gave her to her husband Abram for a wife in the eighty-fifth year of his life.

Gen. 16 ch.

34. When Hagar saw that she had conceived she rejoiced greatly and her mistress was despised in her eyes. And when Sarai saw that Hagar had conceived by Abram, Sarai was jealous of her handmaid, and Sarai said to Abram my wrong be upon thee, for at the time when thou didst pray unto the LORD for children why didst thou not pray on my account, that the LORD should give me seed from thee? And when I speak to Hagar in thy presence, she despiseth my words, because she has conceived, and thou wilt say nothing to her, may the LORD judge between me and thee.

35. And Abram said to Sarai behold thy handmaid is in thy hand, do unto her as it may seem good in thy eyes; and Sarai afflicted her, and Hagar fled from her to the wilderness and an Angel of the LORD found her in the place where she had fled, by a well, and he said to her, Do not fear for I will multiply thy seed, for thou shalt bear a son and thou shalt call his name Ishmael; now then return to Sarai thy mistress and submit thyself to her. And Hagar returned to her master's house; and at the end of days Hagar bare a son to Abram and Abram was eighty-six years old when Ishmael was born.

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Gen. 17 ch.

36. And when Abram was ninety-nine years old, the LORD appeared unto him and said to him, I will make a covenant between Me and thee, and I will multiply thy seed greatly, and this is the covenant which I make between Me

and thee, that every male child be circumcised, thou and thy seed after thee. At eight days old shall it be circumcised, and this covenant shall be in your flesh for an everlasting covenant. And now therefore thy name shall no more be called Abram but Abraham, and thy wife shall no more be called Sarai but Sarah; for I will bless you both, and I will multiply your seed after you that you shall become a great nation, and kings shall come forth from you.

37. And Abraham arose and did all that GOD had ordered him, and on the third day Abraham went out of his tent and sat at the door to enjoy the heat of the sun during the pain of his flesh. And the LORD appeared to him in the plain of Mamre, and sent three of His ministering Angels to visit him, and when Abraham saw the three men in the distance he ran to meet them and he bowed down to them and he brought them unto his tent and said to them, if I have found favor in thy sight, turn in and eat a morsel of bread; and he pressed them and they turned in and he gave them water and they washed their feet, and he placed them under a tree at the door of the tent.

38. And Abraham ran and took a calf tender and good and he hastened to kill it, and gave it to his servant Eliezer to dress. And Abraham came to Sarah into the tent, and said to her, make ready quickly three measures of meal, knead it and make cakes to cover the pot containing the meat, and she did so. And Abraham hastened and brought before them butter and milk, beef and mutton, and gave it to them to eat before the flesh of the calf was sufficiently done and they did eat.

And when they had done eating, one of them said to him, I will return to thee according to the time of life, and Sarah thy wife shall have a son, and the men afterwards departed and went their ways.

39. In those days all the people of Sodom and Gomorrah, and of the whole five cities were exceedingly wicked and sinful against the LORD. And they provoked the LORD with their abomi-

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nations. And when a poor man came to their land they would give him silver and gold and cause a proclamation in the whole city not to give him a morsel of bread to eat, and if the stranger should remain there and die from hunger, all the people of the city would come and take away his money which they had given him and strip him of his clothes and carry him out and bury him under some shrubs in the deserts.

40. And in the course of time Sarah sent Eliezer to Sodom to see Lot and inquire after his welfare. And when Eliezer came to Sodom he met a man of Sodom fighting with a stranger, and the man of Sodom stripped the man of all his clothes and went away. This poor man cried to Eliezer and supplicated his favor on account of what the man of Sodom had done to him.

41. And Eliezer said to the man of Sodom, why dost thou act thus to the poor man who came to thy land? And the man of Sodom answered Eliezer saying, is this man thy brother, or have the people of Sodom made thee a judge this day that thou speakest about this man.

42. And Eliezer strove with the man of Sodom on account of the poor man, and when Eliezer approached to recover the poor man's clothes, the man of Sodom smote Eliezer in the forehead with a stone, and the blood flowed from Eliezer's forehead, and when the man saw the blood he caught hold of Eliezer saying, give me my hire for having rid thee of this bad blood that was in thy forehead, for such is the custom and law in our land.

43. And Eliezer said to him, thou hast wounded me and requirest me to pay thee thy hire; and Eliezer would not hearken to the man of Sodom. And the man laid hold of Eliezer and brought him to Shakra the judge for judgment.

44. And the man spoke to the judge, saying, I beseech thee my lord, thus has this man done, for I smote him with a stone that the blood flowed from his forehead, and he is unwilling to give me my hire. And the judge said to Eliezer, this man speakest truth to thee, give him his hire for this is the custom in our land.

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45. And Eliezer heard the words of the judge and he lifted up a stone and smote the judge, and the stone struck on his forehead and the blood flowed copiously from the forehead of the judge, and Eliezer said, if this then is the custom in your land give thou unto the man that I should have given him, for this has been thy decision, thou didst decree it. And Eliezer left the man of Sodom with the judge and he went away.

46. At the time of Lot's captivity by the four kings of Elam when Abraham delivered him, Lot's wife bare him a daughter and Lot called her name Paltith saying, because God has delivered me from the kings of Elam. And when Paltith grew up, one of the men of Sodom took her for a wife.

47. About this time a poor man came into the city to seek a maintenance, but the people of Sodom refused to give this man a morsel of bread to eat. And Paltith Lot's daughter saw this man lying in the street starved with hunger almost at the point of death, and her soul was filled with pity on account of the man, and she fed him secretly for many days and his soul revived.

48. And all the people of Sodom wondered how this man could bear starvation for so many days without even his countenance changing so three men concealed themselves in a place where the poor man was stationed to know who it was that brought him bread to eat. And Paltith went as usual to fetch water and she had the bread in her pitcher and when she came to the man she gave him the bread.

49. And the three men saw what Paltith did and they went out of the place of concealment and they seized Paltith and the bread which was in the poor man's hand and brought her before the judge and accused her of supplying the poor man with bread and the judge found her guilty of breaking their laws. And the people of Sodom and Gomorrah assembled and kindled a fire in the street of the city, and took Lot's daughter and cast her into the fire and she was burned to ashes.

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50. At another time the people of Admah anointed a young woman with honey from head to foot for giving a traveler bread and water and placed her before a swarm of bees which were then in their hives, and the bees flew upon her and stung her that her whole body was swelled and her cries ascended to heaven.

51. And the LORD was provoked at this and at all the works of the cities of Sodom, for they had abundance of food and still would not sustain the poor. And the LORD sent for two of the Angels that had come to Abraham's house to destroy Sodom and its cities.

Gen. 19 ch.

52. And the Angels rose up from the door of Abraham's tent, after they had eaten and drunk, and they reached Sodom in the evening, and Lot was then sitting in the gate of Sodom, and when he saw them he rose to meet them and he bowed down to the ground. And he pressed them greatly and brought them into his house, and he gave them victuals which they ate and they abided all night in his house.

53. And the Angels said to Lot, arise, go forth from this place, thou and all belonging to thee, lest thou be consumed in the iniquity of this city, for the LORD will destroy this place. And the Angels laid hold upon the hand of Lot and upon the hand of his wife, and upon the hands of his daughters, and they brought them forth without the cities. And said to Lot escape for thy life, and he fled and all belonging to him.

54. Then the LORD rained upon Sodom and Gomorrah and upon all these cities brimstone and fire from the LORD out of heaven. And he overthrew these cities, all the plain and all the inhabitants of the cities; and Ado the wife of Lot looked back to see the destruction of the cities, for her compassion was moved on account of her daughters who remained in Sodom for they did not go with her. And when she looked back she became a pillar of salt.

55. And at that time Abraham journeyed from the plain of Mamre and he went to the land of the Philistines and dwelt in Gerar; it was in the twenty-fifth year of Abraham's being in Canaan,

Gen. 20 ch.

and the hundredth year of his life. And when they entered the land he said to Sarah his wife, say thou art my sister, to anyone that shall ask thee, so we may escape the evil of the inhabitants of the land.

56. And as Abraham was dwelling in the land of the Philistines, the servants of Abimelech, king of the Philistines saw that Sarah was exceedingly beautiful, and they asked Abraham concerning her and he said she is my sister. And the servants of Abimelech went to Abimelech saying, a man from the land of Canaan is come to dwell in the land, and he has a sister that is exceedingly fair.

57. And Abimelech heard the words of his servants who praised Sarah to him, and Abimelech sent his officers and they brought Sarah to the king, and the king saw that Sarah was beautiful, and she pleased him exceedingly.

58. And he approached her and said to her, what is that man to thee with whom thou didst come to our land? and Sarah answered and said he is my brother. And Abimelech said to Sarah behold my land is before thee, place thy brother in any part of this land that pleases thee, and it will be our duty to exalt and elevate him above all the people of the land since he is thy brother.

59. And Abimelech sent for Abraham and said to him, behold I have given orders that thou shalt be honored as thou desirest on account of thy sister Sarah. And Abraham went forth from the king. That evening, before men lie down to rest, the king was sitting upon his throne and a deep sleep fell upon him and he lay upon the throne and slept till morning. And he dreamed an Angel of the LORD came to him with a drawn sword in his hand and wished to slay him, and the king was terrified in his dream, and he said to the Angel, in what have I sinned against thee that thou comest to slay me?

60. And the Angel answered and said unto him, behold thou diest on account of the woman which thou didst yesternight bring to thy house, for she is a married woman, the wife of Abraham who came to thy house; now therefore re-

A. M. 2048 turn that man his wife for she is his wife; and shouldst thou not return her, know that thou wilt surely die, thou and all belonging to thee.

61. And the Angel of the LORD inflicted a plague upon all the inhabitants of Gerar the whole night on account of Sarah. The next morning Abimelech hastened and called Sarah and Abraham, and Abimelech said to them, what is this work you have been doing in saying you are brother and sister, and I took this woman for a wife? And Abraham said, because I thought I should suffer death on account of my wife, and Abimelech took flocks and herds and menservants and maidservants, and a thousand pieces of silver, and gave them to Abraham and he returned Sarah to him. And all the king's servants and the inhabitants were still in pain through the plague; and Abimelech sent for Abraham saying pray now for thy servants to the LORD thy GOD, that he may put away this mortality from amongst us. And Abraham did so and the LORD healed the people.

2049 62. And it was at that time at the end of a year and four months of Abraham's dwelling in Gerar that Isaac was born when Abraham was one hundred years old. (And 392 years after the flood.) And the child grew and Abraham made a great feast when Isaac was weaned. Shem, Eber, Abimelech, Terah Abraham's father and Nahor Abraham's brother came from Haran to eat and drink and to rejoice at the feast.

Gen. 21 ch.

2050 63. A year after the birth of Isaac Serug died at two hundred thirty years when Abraham was one hundred one years old.

2054 64. When Abraham is one hundred five years old and Isaac five years Ishmael at nineteen years took his bow and put an arrow in it, intending to slay Isaac. Sarah saw the act and she told Abraham to cast out the bondwoman and her son, and Abraham hearkens to his wife Sarah, and he rose up early in the morning and he took twelve loaves and a bottle of water which he gave to Hagar, and sent her away with her son, and Hagar and Ishmael went to the wilderness of Paran, and Ishmael was an archer and he

dwelt in the wilderness a long time. A. M. 2074

65. Abraham dwelt in the land of the Philistines twenty-six years and then he went to Beersheba where he planted a large grove and he made four gates to it, facing the four sides of the earth, and he planted a vineyard in it, so that if a traveler came to Abraham he entered any gate which was in his road, and remained there and ate and drank and satisfied himself and then departed.

66. For the house of Abraham was always open to the sons of men that passed and repassed, who came daily to eat and drink at the house of Abraham. And any man who was hungry and came to Abraham's house, Abraham would give him bread that he might eat and drink and be satisfied, and anyone that came naked to his house he would clothe with garments as he might choose, and give him silver and gold and make known to him the LORD who had created him in the earth; this did Abraham all his life.

67. When Abraham was one hundred thirty-five years old his father Terah died at two hundred five years. (This was 427 years after the flood.) 2084

68. Two years later when Abram was one hundred thirty-seven years the Lord tells Abraham to go to the land of Moriah and offer Isaac who is thirty-seven years for a burnt offering upon the mountain which should be shown him for he would there see a cloud and the glory of the LORD. 2086 Gen. 22 ch.

69. Abraham did not tell his wife Sarah what he was told to do by the LORD; but said he would bring him to Shem and Eber, to learn the ways of the LORD for they would teach him to know the LORD. And Sarah said, thou hast spoken well, go my lord and do unto him as thou hast said. And Sarah gave Isaac instructions till morning and she said to him, O my son how can my soul separate itself from thee? And Sarah went out with them to see them off, and they said to her, return to the tent. And when Sarah heard the words of her son Isaac she wept bit-

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terly, and Abraham and Isaac wept. And she caught hold of Isaac and she embraced him and continued to weep with him, and Sarah said, who knoweth if after this day I shall ever see thee again? And they all wept together, and Sarah afterward turned away from her son weeping bitterly and returned to her tent.

70. And whilst Abraham and Isaac were proceeding along the road, Satan came and appeared to Abraham in the figure of a very aged man, humble and of a contrite spirit, and Satan said to Abraham, art thou silly or brutish that thou goest to do this thing this day to thine only son? For God gave thee a son in thy latter days, in thy old age and wilt thou go and slaughter him this day and cause his soul to perish from the earth? Dost thou not know and understand that this thing cannot be from the LORD? for the LORD cannot do such evil unto man to say, go slaughter thy child. And Abraham heard this and knew it was the word of Satan to draw him aside from the way of the LORD, and Abraham rebuked him so that he went away.

71. And Satan returned and came to Isaac and appeared as a young man, comely and well favored. And he said unto Isaac, dost thou not know and understand that thy silly old father bringeth thee to the slaughter this day for naught? Now therefore my son do not listen nor attend to him, for he is a silly old man, and let not thy precious soul and beautiful figure be lost from the earth.

72. And Isaac heard this and said to Abraham, hast thou heard my father that which this man has spoken? even thus has he spoken. And Abraham answered his son Isaac and said to him, take heed of him and do not hearken to his words, for he is Satan endeavoring to draw us aside this day from the command of GOD, and Abraham still rebuked Satan and he went from them.

73. On the third day Abraham lifted up his eyes and saw the place at a distance which GOD had told him of. And a pillar of fire appeared to him that reached from the earth to

heaven, and a cloud of glory upon the mountain, and the glory of the LORD was seen in the cloud. And Abraham said to Isaac, my son dost thou see in that mountain, which we perceive in the distance that which I see upon it? And Isaac answered and said I see a pillar of fire and a cloud, and the glory of the LORD is seen upon the cloud.

74. And Abraham said to Eliezer and Ishmael, do you see that which we see upon the mountain in the distance? And they answered and said we see nothing more than like the other mountains of the earth. Then Abraham knew that they were not accepted before the LORD to go with them, and Abraham said to them, abide ye here with the ass whilst I and Isaac my son will go to yonder mount and worship there before the LORD and then return to you. And Eliezer and Ishmael remained in that place.

75. And Abraham took wood for a burnt offering and placed it upon Isaac and he took the fire and the knife and they both went to that place. And when they were going along Isaac said to his father, behold, I see here the fire and wood and where is the lamb that is to be the burnt offering before the LORD? And Abraham answered his son Isaac saying, the LORD has made choice of thee my son, to be a perfect burnt offering instead of the lamb.

76. And Isaac said unto his father, I will do all that the LORD spoke to thee with joy and cheerfulness of heart and I say, blessed is the LORD who has this day chosen me to be a burnt offering before Him. And Abraham greatly rejoiced at the words of Isaac, and they went on and came together to that place that the LORD had spoken of.

77. And Abraham approached to build the altar in that place and Abraham was weeping, and Isaac took stones and mortar until they had finished building the altar. And Abraham took the wood and placed it in order upon the altar which, he had built; and he took his son Isaac and bound him in order to place him upon the wood which was upon the altar, to slay him for a

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burnt offering before the LORD.

78. And Isaac said to his father, bind me securely and then place me upon the altar lest I should turn and move and break loose from the force of the knife upon my flesh and thereby profane the burnt offering; and Abraham did so. And Isaac said to his father hasten O my father, and do with me the will of the LORD our GOD as he has commanded thee. And Isaac stretched forth his neck upon the altar before his father; and Abraham stretched forth his hand to take the knife to slay his son as a burnt offering before the LORD.

79. At that time the LORD appeared unto Abraham and called to him from heaven and said unto him lay not thine hand upon the lad, for now I know that thou fearest GOD in performing this act, and in not withholding thine only son from me.

80. And Abraham lifted up his eyes and saw a ram was caught in a thicket by his horns; for the LORD had prepared this ram from the day he made earth and heaven to be a burnt offering instead of Isaac. This ram was advancing to Abraham when Satan caught hold of him and entangled his horns in the thicket, that he might not advance to Abraham in order that Abraham might slay his son.

81. And Abraham went and brought the ram to the altar and he loosened Isaac and he put the ram in his stead, and Abraham killed the ram upon the altar, and brought it up as an offering in place of his son Isaac. And Abraham sprinkled some of the blood of the ram upon the altar, and he exclaimed and said this is in place of my son and may this be considered this day as the blood of my son before the LORD. And Abraham finished the whole of the service by the altar, and the service was Accepted before the LORD and was accounted as if it had been Isaac; and the LORD blessed Abraham and his seed on that day.

82. And Satan went to Sarah and appeared to her in the figure of an old man very humble and meek while Abraham was yet engaged in the

burnt offering before the LORD. And Satan said unto Sarah dost thou not know that Abraham took Isaac and built an altar and killed him and brought him up as a sacrifice upon the altar, and Isaac cried and wept before his father but he did not have compassion on him; and Satan repeated these words and went away. A. M. 2086

83. And Sarah lifted up her voice and wept and cried out bitterly on account of her son; and she threw herself upon the ground and cast dust upon her head and said, O my son, Isaac my son, O that I had died instead of thee; and she continued to weep and said it grieves me for thee after that I have reared thee and brought thee up. And now hast thou served this day for the knife and the fire to be be made an offering.

84. But I console myself with thee my son, in its being the word of the LORD for thou didst perform the command of GOD; for who can transgress the word of our GOD, in Whose hands is the soul of every living creature?

85. Thou art just O LORD our GOD for all thy works are good and righteous; for I also am rejoiced with Thy word which Thou didst command, and whilst mine eye weepeth bitterly my heart rejoiceth. And Sarah laid her head upon the bosom of one of her handmaids, and she became as still as a stone.

86. She afterward rose up and went about making inquiries till she came to Hebron; and she came to Kireath Arba and she asked concerning her son, and she remained there whilst she sent some of her servants to seek where Abraham had gone with Isaac; they went to seek him in the house of Shem and Eber, and they could not find him.

87. And behold Satan came to Sarah in the shape of an old man, and he came and stood before her and he said unto her, I spoke falsely unto thee for Abraham did not kill his son and he is not dead; and when she heard that, her joy was so exceedingly violent on account of her son, that her soul went out through joy for she died.

88. And when Abraham had finished his serv-

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ice he returned with his son Isaac to his young men and they rose up and returned home to Beersheba. And Abraham sought for Sarah but could not find her, and he made inquiries concerning her, and he was told she went to Hebron. And Abraham and Isaac went to Hebron in search of her and when they found that she was dead they lifted up their voices and wept bitterly over her; and Isaac fell upon his mother's face and wept over her, and he said, O my mother, my mother, how hast thou left me, and where hast thou gone? O how, how hast thou left me! And Abraham and Isaac and all their servants wept greatly on account of Sarah and they mourned a great and heavy mourning.

Gen. 23 ch.

89. And Sarah died at one hundred twenty-seven years; and Abraham rose up from his dead to seek a burial place for his wife Sarah. And the people of the land said unto Abraham behold our land is before thee, in the choice of our sepulchres bury thy dead. And Abraham desired the cave of Machpelah which was in the end of the field of Ephron who dwelt among the children of Heth. And he bought the cave and the field for four hundred shekels of silver (about $250.00). And Abraham wrote this transaction and testified it with four witnesses. And buried his wife in the cave of Machpelah.

90. And when the days of their mourning passed Abraham sent his son Isaac to the house of Shem and Eber to learn the ways of the LORD and his instructions and Isaac remained their three years. And Abraham rose up with all his servants, and they returned to Beersheba.

2087

91. And at the revolution of a year Abimelech, king of the Philistines died. He was one hundred ninety-three years at his death; and Abraham went with his people to the land of the Philistines, and they comforted the whole household and all his servants, and he then returned and went home.

92. And after the death of Abimelech the people of Gerar took his son Benmalich who was only twelve years old and made him king in the place of his father; and they called his name

Abimelech for this was their custom. A. M. 2088

93. And Lot also died in those days in the thirty-ninth year of the life of Isaac and all the days of Lot was one hundred thirty-two years. And Abraham was one hundred thirty-nine years at this time.

94. And when Abraham was one hundred forty years old his brother Nahor died at one hundred seventy-two years in the fortieth year of the life of Isaac and they buried him in Haran. 2089

95. And Abraham called for Eliezer his head servant to give him orders concerning his house, and Abraham said to him, behold I am old, I do not know the day of my death; for I am advanced in days; now therefore rise up, go to my land and to my father's house and take from thence a wife for my son Isaac, and the LORD GOD of heaven and earth who took me from my father's house and brought me to this place said to me, to thy seed will I give this land for an inheritance forever. Gen. 24 ch.

96. And the servant said to Abraham behold I go to thy father's house to take a wife for thy son from there; but if the woman be not willing to follow me to this land shall I take thy son to the land of thy birth place? And Abraham said unto him take heed that thou bring not my son hither, for the LORD before whom I have walked will send His Angel before thee and prosper thy way.

97. And Eliezer did as Abraham ordered him; and Eliezer rose up and took ten camels of his master, and ten men from his master's servants with him and went to Haran to get a wife for Isaac; and whilst they were gone Abraham sent to the house of Shem and Eber, and they brought from thence his son Isaac. And Isaac came home to his father's house to Beersheba whilst Eliezer and his men came to Haran; and they stopped in the city by the watering place, and he made his camels to kneel down by the water and they remained there.

98. And Eliezer prayed and said, O GOD of Abraham my master send me I pray Thee good speed this day and show kindness unto my mas-

A. M. 2089

ter that Thou shalt appoint this day a wife for my master's son from his family. And the LORD hearkened to the voice of Eliezer, for the sake of his servant Abraham. And Rebecca came to the well and Eliezer came to her home. And Eliezer related to them that he was Abraham's servant and told them his errand and they greatly rejoiced at him.

99. And they all blessed the LORD who brought this thing about, and they gave him Rebecca, the daughter of Bethuel for a wife for Isaac. And the young woman was of very comely appearance she was a virgin, and Rebecca was about fourteen years old in those days.

100. And Bethuel and Laban and his children made a feast on that night and Eliezer and his men ate and drank and rejoiced on that night. And Eliezer and his men rose up in the morning and Eliezer said, send me away that I may go to my master; and they rose up and sent away Rebecca and her nurse Deborah the daughter of Uz, and they gave her silver and gold, men servants and maid servants, and they blessed her.

101. And Eliezer took Rebecca and all belonging to her and returned to his master to the land of Canaan. And Isaac took Rebecca and brought her into the tent and she became his wife.

2089 Gen. 25 ch.

102. About this time Abraham takes Keturah from the land of Canaan for a wife and has six sons: Zimran, Yokshan, Medan, Midian, Yishback and Shuach.

2097

103. And when Abraham was one hundred forty-eight years old Arphaxad died at four hundred thirty-eight years.

2109

104. (And Abraham was one hundred sixty years when Esau and Jacob are born.)

2124

105. Abraham dies at one hundred seventy-five years (467 years after the flood when Esau and Jacob are 15 years old) and his two sons Ishmael and Isaac bury him in the cave of Machpelah. And all the inhabitants of Canaan wept for Abraham a whole year.

CHAPTER 5

A. M.

1. Ishmael is born (378 years after the flood) when Abram was eighty-six years. 2035

2. Ishmael is nineteen years when he attempts to slay Isaac, at five years, with bow and arrow. Sarah sees the act of Ishmael and immediately goes to Abraham and has Ishmael with Hagar his mother cast out of the house of Abraham. And they go to the wilderness of Paran. They later go to Egypt where Hagar gets a wife for Ishmael named Meribah and she has four sons: Nebayoth, Kedar, Adbeel and Mibsam and their sister Bosmath. 2054

3. Ishmael cast away his wife Meribah at the advice of his father Abraham and she returned to Egypt to her father's house. Ishmael afterward took a wife named Malchuth a Canaanite and she had eight sons: Mishma, Dumah, Masa, Chadad, Tema, Yetur, Naphish and Kedma.

4. Ishmael died at one hundred thirty-seven years. (515 years after the flood.) 2172

CHAPTER 6

1. Isaac is born when Abraham is one hundred years old. (392 years after the flood.) 2049

2. Isaac is five years old when Ishmael intends to slay him with his bow and arrow for which Ishmael and Hagar his mother are cast out of Abraham's house into the wilderness of Paran. 2054

3. And when Isaac is twenty-six years old, Rebecca daughter of Bethuel is born. The same year Benmalich son of Abimelech king of Gerar is also born. 2075

4. And Isaac is thirty-five years old when his grandfather Terah dies at two hundred five years. 2084

5. And when Isaac is thirty-seven years he is taken to Mt. Moriah to be a burnt offering. 2086

6. And Isaac is thirty-eight years when Abimelech king of the Philistines dies at one hundred ninety-three years. And his son Benmalich is 2087

A. M. made king at twelve years of age, in his father's place, and he is also called Abimelech as was their custom.

2088 7. And when Isaac is thirty-nine years his cousin Lot dies at one hundred thirty-two years.

2089 8. Isaac is forty years when his uncle Nahor dies at one hundred seventy-two years. Isaac at this time takes Rebecca, grand-daughter of Nahor for a wife, she is fourteen year old.

2097 9. And Isaac is forty-eight years old when Arphaxad dies at four hundred thirty-eight years.

2108 10. In the fifty-ninth year of Isaac's life Rebecca his wife was still barren and Rebecca said unto Isaac truly I have heard, my lord, that thy mother Sarah was barren until my lord Abraham thy father prayed for her to the LORD. Now therefore stand up and pray thou also to GOD and He will hear thy prayer and remember us through His mercies.

11. And Isaac answered his wife Rebecca saying, Abraham has already prayed for me to GOD to multiply his seed, now therefore this barrenness must proceed from thee. And Rebecca said unto him, but arise now thou also and pray that the LORD may hear thy prayer and grant me children, and Isaac hearkened to his wife and Isaac and his wife arose and went to the land of Moriah to pray there and seek the LORD and when they had reached that place Isaac stood up and prayed to the LORD on account of his wife because she was barren.

12. And Isaac said, O LORD GOD of heaven and earth, Whose goodness and mercies fill the earth, Thou didst take my father from his father's house and from his birthplace, and didst bring him unto this land and didst say unto him "To thy seed will I give this land" and Thou didst promise him and didst declare unto him, "I will multiply thy seed as the stars of heaven and as the sand of the sea," now may Thy words be verified which Thou didst speak, for Thou art the LORD our GOD, our eyes are toward Thee to give us seed of men, as Thou didst promise us, for Thou art the LORD our GOD and our eyes are directed toward Thee only.

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13. And the LORD heard the prayer of Isaac and He was entreated of him and Rebecca his wife conceived and in about seven months the children struggled together in her womb and she was wearied on account of them and when her days were completed she bare twins the first was red all over like a hairy garment, and all the people of the land called his name Esau, and the other took hold of Esau's heel therefore they called his name Jacob. And Isaac was sixty years old when Esau and Jacob were born. A. M. 2109

14. And Isaac was seventy-five years when Abraham his father dies at one hundred seventy-five years. In that year the LORD brought a heavy famine in Canaan; and Isaac rose up to go to Egypt on account of the famine, as Abraham his father had done. And the LORD appeared to Isaac that night and He said to him, do not go down to Egypt but go down to Gerar, to Abimelech king of the Philistines, and remain there till the famine shall cease. 2124 Gen. 26 ch.

15. And Isaac went to Gerar as the LORD had commanded him and he remained there a full year. And when Isaac came to Gerar the people of the land saw that Rebecca his wife was of a beautiful appearance. And they asked Isaac concerning his wife, and he said she is my sister, for he was afraid to say she was his wife lest people of the land should slay him on account of her.

16. And the princes of Abimelech went and praised her to the king, but he answered them not, neither did he attend to their words. But he heard them say that Isaac declared she was his sister, so the king reserved this within himself. And when Isaac had been there three months, Abimelech looked out at the window and he saw Isaac was sporting with Rebecca his wife, for Isaac dwelt in the outer house belonging to the king so that the house of Isaac was opposite the house of the king.

17. And the king said to Isaac what is this thou hast done to us in saying of thy wife she is my sister? how easily might one of the great men of the people have taken her for his wife

A. M. 2124 and thou wouldst then have brought guilt upon us. And Isaac said unto Abimlech, because I was afraid lest I die on account of my wife therefore I said she is my sister.

18. At that time Abimelech gave orders to all his princes and great men and they took Isaac and Rebecca his wife and brought them before the king. And the king commanded that they should dress them in princely garments, and make them ride through the streets of the city and proclaim before them throughout the land, saying this is the man and this is his wife; whoever toucheth this man or his wife shall surely die. And Isaac returned with his wife to the king's house, and the LORD was with Isaac and he continued to wax great and lacked nothing.

19. And the LORD caused Isaac to find favor in the sight of Abimelech and Abimelech acted well with Isaac for he remembered the oath and the covenant that existed between his father and Abraham. And Abimelech said unto Isaac, behold the whole earth is before thee; dwell wherever it may seem good in thy sight until thou shalt return to thy land. And Abimelech gave Isaac fields and vineyards and the best part of the land of Gerar, to sow and reap and eat the fruits of the ground until the days of the famine should have passed by.

20. And Isaac sowed in that land and received a hundred fold in that year and the LORD blessed him. And he had possession of flocks and of
2125 herds. And when the days of the famine had passed the LORD appeared to Isaac and said unto him, rise up, go forth from this place and return to thy land, to the land of Canaan. And Isaac did as the LORD had commanded him. (At this time Isaac is seventy-six years, Rebecca is fifty years, Esau and Jacob are sixteen years and Abimelech, king of Gerar, is fifty years.)

2127 21. (Two years later Shelach, son of Arphaxad, died at four hundred thirty-three years of age, which was the same year Nimrod, king of Shinar, died, when Esau and Jacob were eighteen years old and three years after Abraham died.) At

that time Isaac sent his younger son, Jacob, to the house of Shem and Eber, and he learned the instructions of the LORD. Jacob remained there thirty-two years but Esau refused to go. A. M.

22. When Isaac is one hundred ten years, Shem dies at six hundred years of age. At this time Jacob returns to his parents at Hebron. 2159

23. And Isaac is one hundred twenty-three years old when his eyes became dim and he could not see and he called Esau and said, get, I pray thee, thy weapons, thy quiver and thy bow and go forth into the field and get me some venison and make me savory meat and bring it to me that I may eat in order that I may bless thee before I die. And Esau did so. 2172 Gen. 27 ch.

24. And Rebecca heard all the words that Isaac had spoken unto Esau and she hastened and called Jacob, saying, thus did thy father speak unto thy brother Esau, now therefore hasten thou to the flock and fetch me two fine kids of the goats and I will get the savory meat for thy father, and thou shalt bring the savory meat that he may eat before thy brother shall have come from the chase, in order that thy father may bless thee. Esau 63 yr

25. And Jacob did as his mother commanded him and he made the savory meat and brought it before his father before Esau had come from his chase. And Isaac said unto Jacob who art thou my son? and he said I am Esau thy first born; I have done as thou didst order me, now therefore arise I pray thee and eat of my hunt, in order that thy soul may bless me as thou didst speak unto me.

26. And Isaac rose up and he ate and he drank and his heart was comforted, and he blessed Jacob, and Jacob went away from his father and as soon as Isaac had blessed Jacob and he had gone away from him, behold Esau came from his hunt from the field and he also made savory meat and brought it to his father to eat thereof and to bless him.

27. And Isaac said unto Esau, and who was he that has taken venison and brought it to me before thou camest and whom I did bless? And Esau wept greatly, and when Isaac heard the

A. M. 2172 voice of Esau weeping Isaac said to Esau, what can I do my son thy brother came with subtlety and took away thy blessing; and Esau hated his brother Jacob on account of the blessing that his father had given him, and his anger was greatly aroused against Jacob.

28. And Jacob was very much afraid of his brother Esau, and he rose up and fled to the house of Eber son of Shem, and he concealed himself there on account of his brother, and Jacob was sixty-three years old when he went forth from the land of Canaan from Hebron. And Jacob remained there fourteen years. This same year Ishmael dies at one hundred thirty-seven years of age. And when Isaac heard his brother Ishmael was dead he mourned many days.

2186 29. Isaac is one hundred thirty-seven years when he sends Jacob to the land of Haran to get Gen. 28 ch. a wife of the daughters of Laban his wife's 2188 brother. And when Isaac is one hundred thirty-nine years Eber dies at four hundred sixty-four years.

2208 30. Twenty years later when Isaac was one hundred fifty-nine years old his wife Rebecca died at one hundred thirty-three years, at this time Jacob was ninety-nine years and at Bethel 2210 on his way to Hebron. Two years later Jacob and his family came to Hebron to his father Isaac.

2217 31. And when Isaac is one hundred sixty-eight years old Joseph is sold as a slave into Egypt.

2229 32. Isaac at one hundred eighty years is about to die in the land of Canaan, and Esau was in the land of Edom and when Esau heard that his father's time is drawing nigh he and his sons and household came to Hebron to his father Isaac's house. And Jacob and his sons went forth from the place where they dwelt in Hebron, and they all came to their father Isaac and they found Esau and his sons in the tent.

33. And Jacob and his sons sat before his father Isaac and Jacob was still mourning for his son Joseph. And Isaac said unto Jacob bring me

hither thy sons and I will bless them, and Jacob brought his eleven sons before Isaac. And Isaac placed his hands upon all the sons of Jacob, and he took hold of them and embraced them, and kissed them one by one, and he said unto them, may the GOD of your fathers bless you and increase your seed as the stars of heaven. A. M. 2229

34. And Isaac also blessed the sons of Esau saying may GOD cause you to be a dread and a terror to all that will behold you and to all your enemies.

35. And Isaac called Jacob and his sons, and they all came and sat before Isaac, and Isaac said unto Jacob, the LORD GOD of the whole earth said unto me, "Unto thy seed will I give this land for an inheritance if thy children keep My statutes and My ways, and I will perform unto them the oath which I swore unto thy father Abraham."

36. Now therefore my son, teach thy children and thy children's children to fear the LORD and to go in the good way which will please the LORD thy GOD; for if you keep the ways of the LORD and his statutes the LORD will also keep unto you His covenant with Abraham, and will do well with you and your seed all the days.

37. And when he had finished commanding Jacob and his children he died at one hundred eighty years in Hebron, and his sons Esau and Jacob buried him in the cave of Machpelah. Gen. 35:28

CHAPTER 7

1. Esau is born when Isaac is sixty years old (and 452 year after the flood.) 2109

2. After the death of Abraham Esau frequently went in the field to hunt, and Nimrod the king of Babel, the same is Amraphel, also frequently went with his mighty men to hunt in the field, and to walk about with his men in the cool of the day. And Nimrod was observing Esau all the days for a jealousy was formed in the heart of Nimrod against Esau. 2127

3. On a certain day Esau went in the field to

A. M. 2127 hunt, and he found Nimrod walking in the field with two of his men. And all his mighty men were with him in the wilderness, but they were removed at a distance from him in different directions to hunt, and Esau concealed himself for Nimrod. And Nimrod and his two men came to the place where Esau was, when Esau started suddenly from his lurking place and drew his sword and ran toward Nimrod and cut off his head.

4. And Esau fought a desperate fight with the two men that were with Nimrod, and when they called out to him, Esau turned to them and smote them to death. And all the mighty men of Nimrod who had left him to go to the wilderness heard the cry at a distance and they knew the voices of the two men and they ran to know the cause of it when they found their king and the two men that were with him lying dead in the wilderness.

5. And when Esau saw the mighty men of Nimrod coming at a distance he fled and escaped; and Esau took the valuable garments of Nimrod which Nimrod's father had given Nimrod and with which Nimrod prevailed over the whole land and he ran into the city and came to his father's house wearied and exhausted from the fight, and he was ready to die through grief when he approached his brother Jacob and sat before him.

6. And he said unto his brother Jacob, behold I shall die this day and wherefore then do I want
Gen. 25:29-34 the birthright? And Jacob acted wisely with Esau in this matter and Esau sold his birthright and his portion in the cave of Machpelah for a little to eat; for it was so brought about by the LORD and Jacob wrote the whole of this affair in a book, and he testified the same with witnesses, and the book remained in the hands of Jacob.

2148 7. Esau was continually hunting in the fields and in the course of time he came as far as the land of Seir and he remained in the land a year and four months. Esau there saw Jehudith the daughter of Beeri the Hittite, and Esau took her

for a wife when he was forty years of age and he brought her to Hebron and he dwelt there. A. M. 2149

8. When Esau is sixty-three years old Jacob gets the birthright blessing and Esau was vexed at his father and mother and he took his wife and went to the land of Seir. He there met and married Bosmath, the daughter of Elon the Hittite and Esau called her name Adah saying, the blessing had at that time passed from him. 2172 Gen. 26:34

9. The following year Esau returns to Hebron with his two wives who vex Isaac and Rebecca by sacrificing unto Baalim and Isaac and Rebecca became weary of them and Rebecca said I am weary of my life because of the daughters of Heth such as these which are the daughters of the land; if Jacob take a wife of the daughters of Heth what good then is life unto me? 2173

10. The next year Adah the wife of Esau bore him a son and Esau called his name Eliphaz; Esau is sixty-five years when she bore him. 2174

11. When Esau was seventy-seven years old Jacob returns from Eber's house after remaining there fourteen years. And when Esau saw Jacob coming to his father and mother he remembered what Jacob had done to him and Esau said, now my father's time is drawing nigh that he must die and when he is dead I will slay my brother Jacob. This was told to Rebecca and she called Jacob and said arise go and flee to Haran to my brother Laban and remain there until thy brother's anger be turned from thee. And Isaac sends Jacob to Haran to get a wife of Laban's daughters. 2186

12. And when Jacob went away to go to Haran Esau called his son Eliphaz and secretly spoke unto him saying, now hasten take thy sword in thy hand and pursue Jacob and pass before him in the road, and lurk for him and slay him with the sword in one of the mountains, and take all belonging to him and come back. And Eliphaz who was only twelve years old took ten of his mother's brothers with him and pursued Jacob.

13. And Jacob saw Eliphaz and his men pursuing him, and Jacob stood still in order to know

A. M. 2186 what this was. And Eliphaz and his men drew their swords advancing toward Jacob; and Jacob said unto them, what meaneth it that you pursue with your swords? And Eliphaz came near to Jacob and said unto him thus did my father command me, and now therefore I will not deviate from the orders which my father gave me; and when Jacob saw that Esau had spoken to Eliphaz to employ force Jacob then approached and supplicated Eliphaz and his men, saying, behold all that I have and which my father and mother gave unto me, take that unto thee and go from me and do not slay me and may this thing be accounted unto thee a righteousness.

14. And the LORD caused Jacob to find favor in the sight of Eliphaz and his men and they hearkened to Jacob and Eliphaz and his men took all belonging to Jacob together with the silver and gold that he had brought from Beersheba. And Eliphaz and his men returned to Esau at Beersheba, and they told him all that had occurred to them with Jacob, and they gave him all they had taken from Jacob.

15. And Esau was indignant at Eliphaz and the men because they had not put Jacob to death; and Esau took all the silver and gold which Eliphaz had taken from Jacob and put it in his house.

16. And when Esau saw that the daughters of Canaan were bad in the sight of Isaac and Rebecca he went to the house of Ishmael his uncle and took Bosmath the daughter of Ishmael the sister of Neboyoth for a wife in addition to the other two wives.

2189 17. When Esau is eighty years old, that is the third year of Jacob in Haran, Esau's wife Bosmath, daughter of Ishmael, bares Reuel.

2191 18. Two years later when Esau is eighty-two years old, that is the fifth year of Jacob in Haran, Esau's wife Jehudith died having no sons but daughters only.

2192 19. And when Esau is eighty-three years, in the sixth year of Jacob in Haran, Esau takes Aholibamah daughter of Zibeon the Hittite for a wife. Aholibamah conceived and bare three sons

unto Esau; Jeush, Jaalam and Korah. A. M.

20. And in the those days, in the land of Canaan, there was a quarrel between the herdsmen of Esau and the herdsmen of the Canaanites, for Esau's cattle and goods were too abundant for him to remain in the land of Canaan, and when Esau saw that quarreling increased with the Canaanites, he rose up and took his wives and his sons and his daughters, and all belonging to him, and he went to the land of Seir and dwelt there, and Esau intermarried with the Horites and he gave his daughters to the sons of Seir.

21. From time to time Esau would go and see his father and mother in the land of Canaan. Esau and his children had possessions in the land of Seir and were fruitful and multiplied exceedingly.

22. And Esau died at one hundred forty-seven years in Hebron at the cave of Machpelah by the hand of Cushim, son of Dan, son of Jacob when he refused to allow his brother Jacob to be buried in the cave. (See Chap. 18:25-30.) 2256

CHAPTER 8

1. Jacob is born when Isaac is sixty years old. (452 years after the flood.) 2109

2. And when Jacob is fifteen years old his grandfather Abraham dies. 2124

3. Three years later Esau sells his birthright and his interest in the cave of Machpelah to Jacob for a little to eat when Esau returned hungry and exhausted after killing Nimrod also named Amraphel and his two men. At this time Isaac sent Jacob to Shem and Eber's house to learn the instruction of the LORD. Jacob remains there thirty-two years and returns at the death of Shem who died at six hundred years of age when Jacob was fifty years old. 2127 Gen. 25:34 2159

4. And when Jacob was fifty-six years old, the LORD remembered Adinah wife of Laban and she bare twin daughters Leah and Rachel to Laban. 2165

A. M. 2172

5. Seven years later when Jacob is sixty-three years old he gets the birthright blessing in place of Esau. Jacob now flees to the house of Eber because of Esau's anger.

2186

6. And when Jacob had lived with Eber fourteen years, Jacob desired to see his father and mother; and Jacob returned to Hebron. And when Esau saw Jacob he remembered what Jacob had done to him and he was greatly incensed against Jacob and he sought to slay him and he said now my father's time is drawing nigh that he must die, and when he shall die I will slay my brother Jacob.

7. This was told to Rebecca and she called Jacob and said unto him, arise go to Haran to my brother Laban and remain there for some time until thy brother's anger be turned from thee. And Isaac called unto Jacob and said unto him, take not a wife from the daughters of Canaan, for thus did our father Abraham command us according to the word of the LORD which He had commanded him saying: "Unto thy seed will I give this land, if thy children keep my covenant that I have made with thee, then will I also perform to thy children that which I have spoken unto thee and I will not forsake them."

8. Now therefore hearken to my voice to all that I shall command thee. Arise, go to Haran to the house of Bethuel thy mother's father, and take unto thee a wife from there from the daughters of Laban thy mother's brother. Therefore take heed lest thou shouldst forget the LORD thy GOD and all his ways in the land to which thou goest and shouldst get connected with the people of the land and pursue vanity and forsake the LORD thy GOD. But when thou comest to the land serve there the LORD do not turn to the right or to the left from the way thou didst learn.

9. And may the ALMIGHTY GOD grant thee favor in the sight of the people of the earth, that thou mayest take there a wife according to thy choice; one who is good and upright in the ways of the LORD. And may GOD give unto thee and thy seed the blessing of thy father

Abraham, and cause thee to return to this land with children and great riches, with joy and with pleasure. A. M. 2186

10. And Isaac finished commanding Jacob and blessing him, and he gave him many gifts and silver and gold and he sent him away, and Jacob kissed his father and mother and arose and went to Padanaram, and Jacob was seventy-seven years old when he went from Beersheba. All that Esau did to Jacob on his way to Padanaram can be found in the story of the life of Esau Chap. 6.

11. And when Jacob came near Haran he sat by a well and he saw some men going from Haran to feed their flock and he inquired of them if they knew Laban the son of Nahor. And they said we know him and behold his daughter Rachel is coming to feed her father's flock. And when Jacob saw Rachel he ran and kissed her and lifted up his voice and wept, and Jacob told her he was the son of Rebecca her father's sister, and Rachel ran and told her father. Gen. 29 ch.

12. And when Laban heard that his sister's son Jacob had come he ran and kissed him and brought him to his home and gave him bread and he ate, and Jacob told Laban what his brother Esau had done to him and what his son Eliphaz had done to him on the road. And Jacob resided with Laban for a month and afterward Laban said to Jacob, tell me what shall thy wages be, for how canst thou serve me for nought? And Jacob said unto Laban, I will serve thee seven years for Rachel thy youngest daughter, and Laban consented to this.

13. And when Jacob lived two years in Padanaram, Eber the son of Salah died at four hundred sixty-four years. When Jacob heard that Eber was dead he grieved exceedingly and mourned over him many days. 2188

14. And in the fourth year of Jacob's residence in the house of Laban, the LORD visited Laban and remembered him on account of Jacob, and sons were born unto him, and his first born was Beor, his second was Alib and his third Chorash. And the LORD gave Laban riches and 2190

A. M. honor, sons and daughters, on account of Jacob.

2193 Gen. 29 ch. 15. And when Jacob's seventh year of service was completed Jacob said unto Laban, give me my wife for the days of my service are fulfilled, to which Laban agreed; but he gave him Leah instead. And when Jacob said to Laban I served thee seven years for Rachel and thou hast given me Leah, Laban said, not so is it done in our land to give the younger before the elder; now therefore if thou desirest to take her sister likewise, take her unto thee and serve me for another seven years, and Jacob did so.

2194 16. (The following year Leah bares Reuben her first born in the eighth month when Jacob is eighty-five years old. Ten months later she bares
2195 Simeon in the sixth month; ten months later she
2196 bares Levi in the fourth month; and ten months
2197 later she bares Judah in the second month and she left bearing.

17. When Rachel saw she was barren she envied her sister Leah and Rachel gave her handmaid Bilhah to Jacob for a wife and she bare
2197 Dan. And Leah gave her handmaid Zilpah to Jacob for a wife and she bare Gad in the same year. The following year Napthali is born in the
2198 eighth month of Bilhah and in the tenth month Asher is born of Zilpah and in the twelfth month Issachar is born of Leah. The next year in the
2199 eleventh month Leah bares Zebulun, and Dinah
2200 the following year in the tenth month. And now in the eleventh month Rachel bares her first born Joseph.*)

18. At this time Jacob said to Laban, give me my wives and send me away that I may go to my father's house to the land of Canaan. And Laban said not so I pray thee; do not leave me, appoint me thy wages and I will give them and remain with me.

19. And Jacob said unto him, this is what thou shalt give me for wages, that I shall this day

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*Note: The month of the birth is supplied by the writer to show how it was possible for seven children to be born to one mother in a little over six years. This is not in the original manuscrip of the book of Jasher.

pass through all thy flock and take away from them every lamb that is speckled and spotted and such as are brown amongst the sheep and the goats, and if thou wilt do this thing for me I will return and feed thy flock and keep them as at first. And Laban said let it be according to thy word. A. M.

20. And Jacob served Laban six more years and when the sheep brought forth, Jacob removed from them such as were speckled and spotted as he had determined with Laban. And Jacob had two hundred droves of cattle and his cattle were large and of beautiful appearance and were very productive. And many of the sons of men came to procure some of Jacob's flock, and Jacob gave them a sheep for a man servant or a maid servant or for an ass or a camel or whatever Jacob desired.

And Jacob obtained riches and honor by means of these transactions and the children of Laban envied Jacob, and Jacob beheld their envy.

21. And the LORD appeared to Jacob at the expiration of the six years and said unto him, arise go forth out of this land, and return to the land of thy birthplace and I will be with thee. And Jacob arose and mounted his children and wives and all belonging to him upon camels, and he went forth to the land of Canaan to his father Isaac. 2206

22. Laban did not know that Jacob had gone from him, for Laban had been that day sheep-shearing. And Rachel stole her father's images and concealed them upon the camel upon which she sat; and when Laban came home and he asked concerning Jacob and his household, and he was not to be found and he learned that Jacob had fled from him to his father to the land of Canaan. Gen. 31 ch.

23. And Laban rose up and pursued Jacob and overtook him in mount Gilead; and Laban said unto Jacob what is this thou hast done unto me to flee and deceive me and lead my daughters and their children as captives taken by the sword? And thou didst steal my gods and didst go away. And Jacob answered Laban saying because I was

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afraid thou wouldst take thy daughters by force from me, and now with whomsoever thou findest thy gods he shall die.

24. And Laban searched for the images in all Jacob's tents and furniture, but could not find them. And Laban said unto Jacob we will make a covenant together and it shall be a testimony between me and thee; if thou shalt afflict my daughters, or shall take other wives besides my daughters, even GOD shall be a witness between me and thee.

25. And they took stones and made a heap and Laban said, this heap is a witness between me and thee therefore he called the name thereof Gilead, and they tarried in the mount all night, and Laban rose up early next morning and he wept with his daughters and he kissed them and he returned unto his place.

26. And Laban hastened and sent off his son Beor who was seventeen years old with eleven others to Esau saying; Hast thou heard what Jacob thy brother has done unto me, who first came to me naked and bare, and I went to meet him and brought him to my house with honor, and I made him great, and I gave him my two daughters for wives and also two of my maids; and GOD blessed him on my account, and he increased abundantly, and had sons, daughters and maidservants. He has also an immense stock of flocks and herds, camels and asses, also silver and gold in abundance, and when he saw that his wealth increased, he left me whilst I went to shear my sheep and he rose up and fled in secrecy to go to his father to the land of Canaan.

27. And he did not suffer me to kiss my daughters and their children and he led my daughters as captives taken by the sword, and he also stole my gods, and now I have left him in the mountain of the brook Jabuk. If it be thy wish to go to him, go then and there wilt thou find him, and thou canst do unto him as thy soul desireth.

28. And Esau heard all the words of Laban's messengers, and his anger was greatly kindled against Jacob. And Esau hastened and took his

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children and servants and the souls of his household being sixty men and assembled all the children of Seir the Horite and their people being three hundred forty men and he went unto Jacob with drawn swords to smite him.

29. And Laban's messengers departed from Esau and went to Canaan and they came to the house of Rebecca the mother of Jacob and Esau. and they told her saying, behold thy son Esau has gone against his brother Jacob with four hundred men, for he heard that he was coming, and he is gone to make war with him and to smite him and to take all that he has.

30. And Rebecca hastened and sent seventy-two men from the servants of Isaac to meet Jacob on the road; for she said peradventure Esau may make war in the road when he meets Jacob. And these messengers went on the road to meet Jacob and they met him on the opposite side of the brook Jabuk, and Jacob said when he saw them, this camp is destined to me from GOD and Jacob called the name of that place Machnayim.

31. And Jacob knew all his father's people, and he kissed them and embraced them and asked them concerning his father and mother and they said they are well. And these messengers said unto Jacob, Rebecca thy mother has sent us to thee, saying, "I have heard, my son, that thy brother Esau has gone forth against thee on the road with men from the children of Seir the Horite." And when Jacob heard the words of his mother which the messengers had spoken to him Jacob lifted up his voice and wept bitterly.

32. And Jacob sent messengers to his brother Esau toward the land of Seir and he spoke to him words of supplication. And he commanded them saying, this shall ye say to my lord to Esau, thus saith thy servant Jacob, Let not my lord imagine that my father's blessing with which he blessed me has proved beneficial to me, for I have been these twenty years with Laban, and he deceived me and changed my wages ten times, and I served him very laboriously, and GOD afterward saw my affliction, my labor and

Gen. 32 ch.

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the work of my hands, and he caused me to find grace and favor in his sight.

33. And I afterward through GOD'S great mercy and kindness acquired oxen and asses and cattle and men servants and maid servants; and now I am coming to my land and my home to my father and mother, who are in the land of Canaan; and I have sent to let my lord know all this in order to find favor in the sight of my lord, so that he may not imagine that I have of myself obtained wealth, or that the blessing with which my father blessed me has benefited me.

34. And Jacob's messengers went to Esau and found him on the border of the land of Edom going toward Jacob, and four hundred men of the children of Seir the Horite were standing with drawn swords. And Jacob's messengers told Esau all the words of Jacob.

35. And Esau answered them with pride and contempt and said unto them, surely I have heard and truly it has been told unto me what Jacob has done to Laban, who exalted him in his house and gave him his daughters and how his wealth increased and how he fled from Laban's house and he led Laban's daughters away as captives taken by the sword without telling him of it. And not only to Laban has Jacob done this but also unto me has he done so, and has supplanted me twice and shall I be silent? Now therefore I have this day come with my camps to meet him, and I will do unto him according to the desire of my heart.

36. And the messengers returned and came to Jacob and said unto him, we came to thy brother, to Esau, and we told him all thy words, and thus has he answered us, and behold he cometh to meet thee with four hundred men. Now then know and see what thou shalt do, and pray before GOD to deliver thee from him.

37. And when Jacob heard the words of Esau which he had spoken to his messengers, Jacob was greatly afraid and distressed. And Jacob prayed to the LORD his GOD and he said, O LORD GOD of my fathers Abraham and Isaac, Thou didst say unto me, when I went away from

my father's house saying, "I am the LORD GOD of thy father Abraham and the GOD of Isaac, unto thee do I give this land and thy seed after thee, and I will make thy seed as the stars of heaven, and thou shalt spread forth to the four sides of heaven, and in thee and thy seed shall all the families of the earth be blessed."

38. And Thou didst establish Thy words, and didst give unto me riches and children and cattle, as the utmost wishes of my heart didst Thou give unto Thy servant; Thou didst give unto me all that I asked from Thee, so that I lacked nothing. And Thou didst afterward say unto me, "return to thy parents and to Thy birth place and I will still do well with thee." And now that I have come and Thou didst deliver me from Laban, I shall fall in the hands of Esau who will slay me, yea together with the mothers of my children.

39. Now therefore O LORD GOD deliver me, I pray Thee, also from the hands of my brother Esau, for I am greatly afraid of him. And if there is no righteousness in me, do it for the sake of Abraham and my father Isaac, for I know that through kindness and mercy have I acquired this wealth, now therefore I beseech Thee to deliver me this day with Thy kindness and answer me.

40. And Jacob ceased praying to the LORD, and he divided the people that were with him with the flocks and the cattle into two camps. And he commanded them saying, keep yourselves at a distance with your camps, and do not come too near each other, and if Esau come to one camp and slay it, the other camp at a distance from it will escape him.

41. And the LORD heard the prayer of Jacob on that day, and the LORD then delivered Jacob from the hands of Esau. And the LORD sent Four Angels of the Angels of heaven, and they came to Esau. And these Angels appeared unto Esau and his people as Two Thousand Men riding upon horses furnished with all sorts of war instruments, and they appeared in the sight of Esau and all his men to be divided into Four Camps, with Four chiefs to them.

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42. And One Camp went on and they found Esau coming with four hundred men toward his brother Jacob, and this Camp ran toward Esau and his people and terrified them and Esau fell off his horse in alarm, and all his men separated from him in that place for they were greatly afraid.

43. And the whole of the Camp shouted after them when they fled from Esau, and all the warlike men answered saying, surely we are the servants of Jacob who is the servant of GOD, and who then can stand against us? And Esau said unto them, O then my lord and brother Jacob is your lord, whom I have not seen for these twenty years and now that I have this day come to see him, do you treat me in this manner? And the Angels answered him, saying, as the LORD liveth, were not Jacob of whom thou spokest thy brother, we had not left one remaining from thee and thy people, but only on account of Jacob we will do nothing to them.

44. And this Camp passed from Esau and his men and it went away, and Esau and his men had gone from them about a league (three to four miles) when the second Camp came toward them with all sorts of weapons, and they also did unto Esau and his men as the first Camp had done to them. And thus did the third Camp and the fourth Camp. And when Esau beheld the evil which the four Angels had done to him and his men, he became greatly afraid of his brother Jacob, and went to meet Jacob in peace, and Esau concealed the hatred he had against Jacob because he was afraid of his life.

45. And Jacob tarried that night with his servants in their camps, and he resolved to give unto Esau a present from all that he had and Jacob rose up in the morning, he and his men, and they chose from the cattle a present for Esau. And this is the amount of the present which Jacob chose from his flock to give unto his brother Esau; and he selected two hundred and forty head from the flocks and he selected from the camels and asses thirty of each and of the herds he chose fifty kine, and he put them all in ten

droves, each sort by itself and he delivered them into the hands of ten of his servants. A. M. 2206

46. And he commanded them saying, keep yourselves at a distance from each other, and when Esau and those who are with him shall meet you and ask you saying, whose are you and whither do you go and to whom belongeth all these before you, you shall say, we are the servants of Jacob, and we come to meet Esau in peace, and behold Jacob cometh behind us. And that which is before us is a present sent from Jacob to his brother Esau.

47. And when he had passed all belonging to him over the brook, Jacob was left by himself, and a man met him, and he wrestled with him that night until daybreak and the hollow of Jacob's thigh was out of joint through wrestling with him and at the break of day the man blessed Jacob and went away and Jacob passed the brook and halted upon his thigh and Jacob came up to his cattle and children and they went on till mid-day; and Jacob lifted up his eyes and behold Esau was coming at a distance with his four hundred men and Jacob was greatly afraid of his brother. Gen. 33 ch.

48. And Jacob hastened and passed before his children and wives to meet his brother, and he bowed down to the ground seven times until he approached his brother, and GOD caused Jacob to find grace and favor in the sight of Esau and his men, for GOD had heard the prayer of Jacob. And the fear of Jacob and his terror fell upon Esau, for Esau was greatly afraid of Jacob, for what the four Angels of God had done to Esau and Esau's anger against Jacob was turned into kindness.

49. And when Esau saw Jacob running toward him, he also ran toward Jacob and he embraced him and he fell upon his neck and they kissed and wept. And also Eliphaz the son of Esau with his four brothers, sons of Esau wept with Jacob, and they kissed him and embraced him for the fear of Jacob had fallen upon them all.

50. And Esau lifted up his eyes and saw the women with their offspring, the children of Jacob

A. M. 2206 walking behind Jacob and bowing along the road to Esau. And Esau said unto Jacob who are these with thee my brother? are they thy children or thy servants? And Jacob answered and said they are the children which GOD hath graciously given to thy servant.

51. And Jacob pressed Esau to take the present he had sent but Esau refused to take the present and Jacob said unto him, I beseech thee my lord if now I have found favor in thy sight, then receive my present at my hand, because thou wast pleased with me. And Esau took the present and Jacob also gave unto Esau silver and gold and bdellium, for he pressed him so much that he took them. And Esau divided the cattle and he gave one half to the men who had come with him, for they had come for hire and the other half he delivered into the hands of his children. And the silver and gold and bdellium he gave into the hands of Eliphaz his eldest son. And Esau returned with his four hundred men to Seir. And Jacob and all belonging to him went that day as far as the extremity of the land of Canaan and its borders and he remained there some time.

2207 52. Jacob leaves the borders of Canaan and goes to Shalem and buys a parcel of land from the children of Hamor for five shekels and he called the place Succoth and he lived there one year and six months.

2208 53. At this time some of the women of Shechem had a dance. And Leah and Rachel with their families also went to behold the rejoicing. And Shechem the son of Hamor the prince of the land was also standing there to see them. Gen. 34 ch. And Shechem beheld Dinah the daughter of Jacob and she pleased him greatly and he there asked his friends and his people saying whose daughter is that sitting amongst the women, whom I do not know in this city? And they said unto him, this is the daughter of Jacob the son of Isaac the Hebrew, who has dwelt in this city for some time. And Shechem's soul became fixed upon Dinah, so he sent and had her taken by force to keep her as his wife. (Dinah was about

eight years old at this time.)

54. And they came and told the thing unto Jacob and when Jacob heard that Shechem had defiled his daughter Dinah, Jacob sent twelve of his servants to fetch Dinah from the house of Shechem. And when they came Shechem went out to them with his men and drove them away; but Shechem was sitting with Dinah kissing and embracing her before their eyes. And the servants returned to Jacob and told him saying, Shechem and his men drove us away, and thus did Shechem do unto Dinah before our eyes.

55 Jacob remained silent until the return of his sons who were feeding his cattle in the field. And before his sons came home Jacob sent two maidens from his servants' daughters to take care of Dinah in the house of Shechem and to remain with her.

56. And Shechem sent three of his friends to his father Hamor saying, get me this damsel for a wife. And Hamor the son of Chiddekem the Hivite came to the house of Shechem his son, and Hamor said unto his son Shechem is there then no woman amongst the daughters of thy people that thou wilt take an Hebrew woman who is not of thy people? And Shechem said to him her only must thou get for me, for she is delightful in my sight, and Hamor went to Jacob to commune with him concerning this matter.

57. But before he came to Jacob, behold the sons of Jacob had come from the field as soon as they had heard the thing that Shechem had done. And they were very much grieved concerning their sister and they all came home fired with anger. And they came and sat before their father and spoke unto him kindled with wrath, saying, surely death is due to this man and to his household, because the LORD GOD commanded Noah and his children that man shall never rob, nor commit adultery. Surely thou knowest and understandeth that the judgment of death is due to Shechem and to his father, and to the whole city on account of the thing which he has done.

58. And whilst they were speaking before

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their father behold Hamor the father of Shechem came to speak to Jacob the words of his son concerning Dinah. And Hamor spoke unto them saying, the soul of my son Shechem longeth for your daughter; I pray you give her unto him for a wife and intermarry with us, and you shall dwell with us in our land and we will be as one people in the land for our land is very extensive and do therein as you desire. And Hamor ceased speaking unto Jacob and his sons and behold Shechem his son had come after him. And Shechem spoke before Jacob and his sons, saying may I find favor in your sight that you will give me your daughter, and whatever you say unto me that will I do. Ask of me for abundance of dowery and gift, and I will give it, only give me the damsel for a wife.

59. And Simeon and Levi answered Hamor and Shechem deceitfully saying, all you have spoken unto us we will do for you. And behold our sister is in your house, but keep away from her until we send to our father Isaac concerning this matter for we can do nothing without his consent, for he knoweth the ways of our father Abraham, and whatever he sayeth unto us we will tell you.

60. Simeon and Levi spoke this unto Shechem and his father in order to find a pretext, and to seek counsel what was to be done to Shechem. And Shechem and his father heard the words of Simeon and Levi, it seemed good in their sight and Shechem and his father went home. And when they had gone the sons of Jacob said unto their father saying, behold we know that death is due to these wicked ones and to their city, because they transgressed that which GOD had commanded unto Noah and his children and his seed after them. And also because Shechem did this thing to our sister Dinah for such vileness shall never be done among us.

61. And Simeon said to them here is proper advice; tell them to circumcise every male amongst them and if they do not wish to do this we will take our sister from them and go away. And if they consent to do this and will do it, then

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when they are sunk down with pain, we will attack them with our swords and slay every male person amongst them. And Simeon's advice pleased them and Simeon and Levi determined to do unto them as it was proposed.

62. On the next morning Shechem and Hamor came again to Jacob, to speak concerning Dinah. And the sons of Jacob spoke deceitfully to them saying we told our father Isaac all your words. But he spoke unto us saying, thus did Abraham his father command him from GOD the LORD of the whole earth, that any man who is not of his descendants that should wish to take one of his daughters, shall cause every male belonging to him to be circumcised as we are circumcised, and then we may give him our daughter for a wife for we cannot give our daughter to an uncircumcised man, for it is a disgrace unto us.

63. And Shechem and his father Hamor heard the words of the sons of Jacob, and the thing pleased them exceedingly, and Shechem and his father hastened to do the wishes of the sons of Jacob and they assembled all the men of Shechem and spoke unto them the words of the sons of Jacob. And when all the men of Shechem heard the words of Shechem and his father they all agreed to be circumcised for Shechem and his father were greatly esteemed by them. The next day Shechem and his father assembled all the men of their city into the middle of their city and they called for the sons of Jacob who circumcised every male belonging to them on that day and the next. For this thing was from the LORD so the Shechemites might be delivered into the hands of Jacob's two sons.

64. All the males that were circumcised were six hundred and forty-five men and two hundred and forty-six children, but Chiddekem and his six brothers would not be circumcised, for it was loathsome in their sight, and their anger was greatly roused at this and they sought to slay Shechem and his father and Dinah with them on account of this matter. And they said unto them, what will you answer in this affair to your brethren, the Canaanites and all the children of

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Ham when they shall hear of your act?

65. Behold tomorrow we will go and assemble all our brethren the Canaanites who dwell in the land and we will all come and smite you and all those who trust in you. And when Hamor and his son Shechem and all the people of the city heard the words of Chiddekem and his brothers they were terribly afraid of their lives and they repented of what they had done.

66. And Shechem and his father Hamor answered their father Chiddekem and his brethren and said, all thy words are true; Now do not say that on account of the love of the Hebrews we did this thing but in order to obtain our desire from them. And when we shall have obtained our request from them we will then return to them and do unto them that which you say unto us. We beseech you then to wait and tarry until our flesh shall be healed and we again be strong and we will then go together against them, and do unto them that which is in your hearts and ours.

67. And Dinah the daughter of Jacob heard all these words and what Hamor and Shechem had answered them. And she hastened and sent one of her maidens that her father had sent to care for her to Jacob her father saying, thus did Chiddekem and his brothers advise concerning you and thus did Hamor and Shechem and all the people of the city answer them.

68. And when Jacob heard these words he was filled with wrath, and Simeon and Levi swore and said, as the LORD liveth, the GOD of the whole earth, by this time tomorrow, there shall not be a remnant left in the whole city. And Simeon and Levi slew all the city; they left not a male remaining. And they slew Hamor and Shechem and they brought away Dinah with them.

69. And the sons of Jacob returned and spoiled the city and took away their sheep and their oxen and their cattle, and also the remainder of the women and little ones and amongst them was a young damsel of beautiful appearance and well favored whose name was Bunah, and Simeon took her for a wife, and the number of males

which they took captives and did not slay was forty-seven men and the rest they slew. And all the men and women that Simeon and Levi had taken capive from the city of Shechem, were servants to the sons of Jacob and to their children after them, until the day of the going forth of the sons of Jacob from the land of Egypt.

70. When Simeon and Levi had gone forth from the city, two young men who had hid themselves in lime pits rose up and found the city desolate without a man, and they left the city and went to Tapnach and told the inhabitants all that the sons of Jacob had done to the city of Shechem. And the information reached Jashub king of Tapnach, and he sent men to Shechem to see those young men for the king did not believe that two of the sons of Jacob could lay waste such a large city as Shechem.

71. And the messengers of Jashub returned and told their king saying, we came to the city and it is destroyed, there is not a man there only weeping women; neither is any flock or cattle there for the sons of Jacob took them all away. And Jashub wondered at this saying, how could two men do this thing; and he said we will avenge the cause of the people of Shechem and Jashub consulted with his counselors about this matter and his advisers said unto him, alone thou wilt not prevail over the Hebrews, and Jashub heard the words of his counselors and he sent to all the kings of the Amorites that surrounded Shechem and Tapnach saying, go up with me and assist me and we will smite Jacob the Hebrew and his sons, and destroy them from the earth for thus did he do to Shechem.

72. And the seven kings of the Amorites assembled with all their armies about ten thousand men with drawn swords and they came to fight against the sons of Jacob, and Jacob heard that the kings of the Amorites had assembled to fight against his sons and Jacob was greatly afraid. And Jacob exclaimed against Simeon and Levi saying, what is this act that you did? Why have you injured me to bring against me all the children of Canaan to destroy me and my household

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for I was at rest even I and my household and you have provoked the inhabitants of the land against me by your proceedings.

73. And Judah answered his father saying was it for nought my brothers Simeon and Levi killed all the Shechemites? The LORD delivered them into their hands. And now why art thou afraid or distressed and why art thou displeased at my brothers and why is thine anger kindled against them? Surely our GOD will also deliver into our hands all the Canaanitish kings who are coming against us and we will do unto them as my brothers did unto Shechem.

74. Now be tranquil about them and cast away thy fears, But Trust In The LORD Our GOD, and pray for us unto Him to assist us and deliver us, and deliver our enemies into our hands. And Judah called to one of his father's servants and said to him, go now and see where those kings with their armies are situated who are coming against us. And he went and looked afar off and went up opposite Mt. Sihon and saw the camps of the kings standing in the fields, and he returned to Judah and said, behold the kings are situated in the field with all their camps, a people like unto the sand of the sea shore for number.

75. And Judah said unto Simeon and Levi and unto all his brothers, strengthen yourselves and be sons of valor, for the LORD Our GOD Is With Us; do not fear them. Stand forth each man, girt with his weapons of war, his bow and his sword, and we will go and fight against these uncircumcised men, The LORD Is Our GOD, he will save us.

76. And they rose up, and each girt on his weapons of war great and small, eleven sons of Jacob, and all the servants of Jacob with them. And the sons of Jacob sent unto their father Isaac in Hebron saying, pray we beseech thee for us unto the LORD our GOD to protect us from the hands of the Canaanites and to deliver them into our hands. And all the servants of Isaac who were with Isaac in Hebron, all came to them equipped in all sorts of war instruments, and the sons of Jacob and their servants being One Hun-

dred and Twelve Men went toward these kings, and Jacob also went with them. A. M. 2208

77. And the LORD heard the prayers of Isaac and Jacob, and he filled the hearts of all these kings' advisers with great fear and terror that they unanimously exclaimed, are you silly this day, or is there no understanding in you that you will fight with the Hebrews, and why will you take delight in your own destruction? Behold two of them came to the city of Shechem without fear or terror, and they killed all the inhabitants of the city and how will you be able to fight with them all?

78. Surely you know that their GOD Is Exceedingly Fond Of Them, and has done mighty things for them, such as has not been done amongst all the gods of nations, there is none can do like unto His mighty deeds. Surely He delivered their father Abraham the Hebrew, from the hand of Nimrod who had many times sought to slay him, and delivered him from the fire in which king Nimrod had cast him, and his GOD delivered him from it, and who else can do the like? Surely you have heard that Abraham slew the armies of the four kings of Elam when they had taken his brother's son captive in Sodom.

79. Who does not know that it was their GOD Who Inspired Them with Strength to do to the town of Shechem the evil which you heard of? could it then be with their own strength that two men could destroy such a large city as Shechem, had it not been for their GOD in whom they trusted? And can you then prevail over them who have come forth to fight with the whole of them? if a Thousand Times as Many more should come to your assistance you could not prevail.

80. Surely you know and understand that you do not come to fight with them, but you come to war with their GOD who made choice of them, and you have all come this day to be destroyed. Now therefore refrain from this evil which you are endeavoring to bring upon yourselves, because their GOD Is With Them. And when the kings heard all the words of their advisers their hearts were filled with terror and all these kings

A. M. 2208 returned with their camps on that day, each to his own city and they did not at that time fight with the sons of Jacob for this proceeded from the LORD to them, for He heard the prayers of Isaac and Jacob. And when the sons of Jacob saw that the kings returned with their armies they returned home.

81. At this time Jacob was ninety-nine years old and the LORD appeared unto Jacob saying, arise and go to Bethel and remain there, and make there an Altar to the LORD who appeared unto thee and delivered thee and all thy sons from affliction. And Jacob rose up and all belonging to him, and they went to Bethel and remained there six months. Deborah, Rebecca's nurse who had been with Jacob dies and she was buried beneath Bethel under an oak. And Rebecca the mother of Jacob also died at this time in Hebron and she was buried in the cave of Machpelah. Rebecca lived to be one hundred thirty-three years old, and when Jacob heard that his mother was dead he wept bitterly for his mother, and made a great mourning for her and for Deborah her nurse beneath the oak, and he called the name of that place Allon-bachuth (oak of weeping).

82. Laban the Syrian also died about this time, for GOD smote him because he transgressed the covenant he made with Jacob.

2209 83. Jacob was one hundred years old when the
Gen. 35 ch. LORD appeared unto him, and blessed him and called his name Israel and Rachel the wife of Jacob conceived in those days, and Jacob and all belonging to him journeyed from Bethel to go to his father's house in Hebron.

2210 84. And when they came near to Ephath which is Bethlehem Rachel bare her second son and she died. And Jacob buried her in the way to Bethlehem and he set up a pillar upon her grave and the days of Rachel were forty-five years and she died. And Jacob called the name of his son which Rachel bore unto him, Benjamin.

85. Jacob and his sons and all belonging to him journeyed and came to Isaac his father in Hebron and dwelt there.

CHAPTER 9

1. Jacob at one hundred five years returns to Shechem to the land he bought from Hamor, father of Shechem, before Simeon and Levi killed all the Shechemites. And Jashub, king of Tapnach, sent to all the neighboring kings, to Elah, king of Gaash, to Ihuri, king of Shiloh, to Parathon, king of Chazar, to Susi, king of Sarton, to Laban, king of Bethhoron and to Shabir, king of Othnaymah, saying, A. M. 2214

2. Come up to me and assist me, and let us smite Jacob the Hebrew and his sons, and all belonging to him, for they are again come to Shechem to possess it and to slay its inhabitants as before; And all these kings assembled together with their camps, numerous as the sand on the sea shore; they divided into seven camps, and they sent a declaration of war to Jacob.

3. Jacob with ten of his sons put on their weapons of war and with one hundred two of their servants all equipped in battle array went toward these kings. And Jacob prayed to the LORD for help and the LORD hearkened to the prayer of Jacob and the LORD impressed the hearts of all these kings and their hosts with terror and awe of the sons of Jacob for the LORD caused them to hear the voice of chariots and mighty horses from the sons of Jacob and the voice of a great army accompanying them.

4. And the sons of Jacob advanced upon them with Tremendous Shouting and they approached to battle with shield and javelin. Judah ran first with ten of his servants, and Jashub also came first with his army. Jashub was covered from head to foot with iron and brass and whilst he was upon the horse he shot arrows and never missed the place at which he aimed.

5. And Jashub darted many arrows against Judah and the LORD caused the arrows to rebound upon his own men, and notwithstanding this Jashub kept advancing toward Judah darting his arrows until the distance between them was

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about thirty cubits (from 50 to 60 ft.) Judah ran to him with his wrath excited might and took up a large stone weighing sixty shekels (about two pounds) and threw it at Jashub and struck his shield with such force that Jashub was stunned and he fell off his horse to the ground, the shield he held sprang fifteen cubits (about 25 feet).

6. And the other kings saw the strength of Judah and they were terribly afraid of Judah and the whole of Jashub's camp fled and they left Jashub prostrate on the ground. Jashub rose up with terror against Judah and took his spear to strike Judah upon the head; but Judah quickly placed his shield to his head and the shield was split in two, Judah drew his sword and cut off Jashub's feet, he then took Jashub's spear and severed his head.

7. And when Judah's brethren saw what Judah had done to Jashub they all ran into the ranks of the other kings and smote fifteen thousand of their men as if smiting at gourds. And Levi saw Elon king of Gaash with his eight captains approach him from the rear and Levi ran with twelve of his servants and slew Elon and his captains.

8. And Ihuri king of Shiloh came to assist Elon and he approached Jacob when Jacob drew his bow and with an arrow struck Ihuri and killed him. And when Ihuri was dead the four remaining kings fled with their captains, saying, we have no more strength with the Hebrews after their having killed the three kings who were mightier than we are.

9. And the sons of Jacob pursued them to the city of Chazar and they smote about four thousand more men and Jacob confined himself with smiting the kings and he slew them all, an arrow to each man. And the sons of Jacob smote four hundred more of the men apposite the gate of Chazar and three of Jacob's servants fell in this battle.

10. And all the men that remained of the armies of the kings ran and broke the gate of the walls of Chazar and they entered and concealed themselves in the city, for the city of Chazar was

very large and the sons of Jacob ran after them to the city. A. M. 2214

11. And four men experienced in battle stood against the entrance of the city. And Naphtali ran and smote two of them and cut off their heads with one stroke, and he pursued the other two, who had fled, and slew them. And when the sons of Jacob came to the city they saw another wall to the city; they sought for the gate of the wall but could not find it. So Judah sprang to the Top of the Wall and Simeon and Levi followed him;

12. And they descended from the wall into the city and Simeon and Levi slew all the men who ran for safety into the city and the inhabitants with their wives and little ones. Simeon and Levi ascended the wall and informed his brethren of the entrance into the city; and all the sons of Jacob came and took the spoil of the city of Chazar, the flocks and herds and all that could be captured and went away.

13. And on the next day the sons of Jacob went to Sarton for they heard the men of Sarton who remained in the city were assembling to fight with them for having slain their king. Sarton was a very high and fortified city, and it had a deep rampart surrounding the city. The rampart was about forty cubits broad (from 60 to 70 feet) and they saw the rampart but could not find the entrance to the city for the entrance was in the rear. And the inhabitants of Sarton could not go out toward the sons of Jacob after having assembled in the city to fight against them, lest they might thereby get into the city.

14. And he sons of Jacob came and sought the way into the city but could not find it, and the inhabitants of the city reproached the sons of Jacob and cursed them from the top of the wall, and they all arose in their anger and sprang over the rampart and passed the forty cubits of the rampart and stood under the wall of the city which was enclosed with iron doors and the men of the city threw stones and arrows at the sons of Jacob from the top of the wall to prevent them from opening the gates of the city, and the

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sons of Jacob sprang to the top of the wall Judah went up first to the East part. Gad and Asher up to the West corner, Simeon and Levi to the North and Dan and Reuben to the South.

15. And the men on the wall all fled and descended from the wall and hid themselves in the city. And Issachar and Naphtali approached and built a fire at the gates of the city that the iron melted and all the sons of Jacob with their men came into the city and they smote the inhabitants of Sarton and about two hundred men fled from the city and hid in a certain tower and Judah pursued them and broke down the tower so that it fell upon the men and they all died.

16. And all the inhabitants of Sarton were powerful men, one of them would pursue a thousand and two of them would not flee from ten thousand of the rest of men.

17. And the sons of Jacob slew all the men of Sartan and left the women in the city and they took all the spoil of the city and they did unto Sartan as they had done to Chazar and they turned and went away.

18. And when the sons of Jacob went from the city of Sartan, they had gone about two hundred cubits (about 350 ft.) when they met the inhabitants of Tapnach coming toward them to fight with them, because they had smitten their king and all his men. So all that remained in the city of Tapnach came out and fought with the sons of Jacob in that place and the sons of Jacob smote them and pursued them to the city of Arbelan. And the men of Arbelan went out with their wives to fight with the sons of Jacob for their wives were experienced in battle.

19. And all the sons of Jacob Shouted with a Loud Voice, and the inhabitants of Arbelan heard the noise of the shouting of the sons of Jacob, and their Roaring like the noise of Lions and like the Roaring of the Sea and its waves, and they retreated and fled into the city, and the sons of Jacob pursued them, and smote all the inhabitants of Arbelan, men, women and little ones, and captured all the spoil, flocks and herds and cattle. And the sons of Jacob did unto Machnaymah

which is Othnaymah, as they had done to Tapnach, to Chazar, and to Shiloh which is Arbelan.

20. And on the fifth day the sons of Jacob heard that the people of Gaash had gathered against them to battle, because they had slain their king and their fourteen captains in their first battle. And the sons of Jacob that day came to the city of Gaash and found the gates of the city locked. This city was the strongest and best fortified city of the Amorites, it had three walls. About five hundred men stood upon the outermost wall, and a people numerous as the sand upon the sea shore were in ambush for the sons of Jacob from without the city at the rear thereof.

21. And the sons of Jacob approached to open the gates of the city, and whilst they were drawing nigh, those who were in ambush at the rear of the city came forth and surrounded the sons of Jacob. And the battle was both to the front and rear. And Judah, seeing that the men of Gaash were getting too heavy for them, gave a most piercing and tremendous Shriek which Terrified the men so some of the men fell from the wall and all the people of Gaash were afraid of their lives. And the sons of Jacob turned to the men who were without the wall and slew them all.

22. And the inhabitants of Gaash greatly reproached the sons of Jacob and reviled them with their gods and continued to cast arrows and stones upon them from the wall. And Judah was jealous of his GOD in this matter and he called out and said O LORD, help, send help to us and our brothers. And he ran at a distance with all his might, and he Sprang from the earth and Mounted the wall. Judah fought Single handed with the men upon the wall.

23. And Dan rose up and went at a distance and Sprang and Mounted the wall beside Judah, then the men fled and went up to the second wall and they threw stones and arrows against Dan and Judah and they Sprang upon the Second Wall near the people who cried out and descended below between the walls. And Naphtali went up with his wrath excited might and Sprang upon the first wall to see what caused the noise of

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shouting, and Issachar and Zebulun drew nigh to break the doors of the city and they opened the gates and came into the city and all their brethren.

24. And Judah, Dan and Naphtali descended from the wall into the city and pursued the inhabitants who had all descended into the city. And the sons of Jacob came to them from different directions and slew about twenty thousand of them men and women. And the blood flowed like a brook and reached the deserts of Bethchorin.

25. And the sons of Jacob walked about Gaash and took all the spoil of the city, even the little ones and women they did not suffer to live, and they did unto Gaash as they had done to Sarton and Shiloh and led away all the spoil of Gaash and went out of the city by night.

26. The sons of Jacob were going out marching towards the castle of Bethchorin, and the inhabitants of Bethchorin were going to the castle to meet them, and on that night the sons of Jacob fought with the inhabitants of Bethchorin. And all the inhabitants of Bethchorin were mighty men, one of them would not flee from before a thousand men, and they fought on that night upon the castle, and their shouts were heard from afar and the earth quaked at the shouting.

27. And all the sons of Jacob were afraid of those men as they were not accustomed to fight in the dark, and they were greatly confounded and the sons of Jacob cried unto the LORD, saying, give help to us O LORD, deliver us that we may not die by the hands of these uncircumcised men.

28. And the LORD hearkened to the voice of the sons of Jacob, and the LORD caused great terror and confusion to seize the people of Bethchorin, and they fought amongst themselves the one with the other in the darkness of night, and smote each other in great numbers. And the sons of Jacob perceiving what the LORD had done, went forth from among the bands of the people of Bethchorin as far as the descent of the castle of Bethchorin and farther and they tarried

there securely all night. A. M.

29. The cry of the people of Bethchorin was heard at a distance and the whole earth shook at their voice for they were powerful above all the people of the earth; and the people of Bethchorin fought one with the other the whole night. In the morning the sons of Jacob rose up at the break of day and went to the castle and smote those who remained of the Bethchorinites and they were all killed in the castle. 2214

30. And the sixth day appeared and the dead of Bethchorin were strewed about as the carcasses of lambs and goats. And the sons of Jacob led all the spoil which they had captured from Gaash and went to Bethchorin, and they found the city full of people like the sand of the sea, and they fought with them, and the sons of Jacob smote them there till evening.

31. And the sons of Jacob did unto Bethchorin as they had done to Gaash and Tapnach and as they had done to Chazar, to Sarton and Shiloh, and they took all their spoil from all the cities and went home to Shechem and they camped on that portion of the field which Jacob had bought from Hamor for five shekels.

32. And all the inhabitants of the land were afraid of the sons of Jacob who had done this thing, for no king had even done the like. The remaining twenty-one kings made peace with the sons of Jacob.

CHAPTER 10.

1. Jacob is one hundred seven years when Leah, his wife, dies at fifty-one years in Hebron in the tenth year of his coming from Padanaram and he buries her in the cave of Machpelah. 2216

2. Jacob is one hundred eight years when Joseph dreams for which his brothers hate him. Joseph's brothers go to Shechem to feed their father's flocks. Jacob sends Joseph after his brothers to Shechem to enquire after their welfare but they had left Shechem and had gone to Dothan where Joseph finds them; when his brothers see 2217 Gen. 37 ch.

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him at a distance Simeon says, here comes the dreamer, let us kill him and cast him into a pit and we will tell his father an evil beast has devoured him.

3. But at Reuben's suggestion they cast him into a pit where seven Midianites later find him while seeking water, for they were thirsty, and they drew him out and buy him of his brothers for twenty pieces of silver in Reuben's absence. The Midianites soon repented of their bargain and sell him for what they had paid for him to a company of Ishmeelites who were on their way to Egypt.

4. Joseph's brothers by this time repent of their acts. And Reuben returned to the pit in which Joseph had been put, to lift him out and restore him to his father, and Reuben stood by the pit and called out Joseph! Joseph! and no one answered. And Reuben said Joseph has died through fright, or some serpent has caused his death and Reuben descended into the pit and searched for Joseph but could not find him, and he came out again and tore his garments and said the child is not there; and how shall I reconcile my father about him if he is dead?

5. And he went to his brothers and found them grieving on account of Joseph and counseling together how to reconcile their father about him and Reuben said unto his brothers I came to the pit and behold Joseph is not there; what then shall we say to our father for my father will only seek the lad from me. And his brethren said thus and thus we did and our hearts afterward smote us on account of this act, and now we sit to seek a pretext how we shall reconcile our father to it.

6. And Reuben said what is this you have done to bring down the gray hairs of our father in sorrow to the grave? The thing is not good that you have done, and Reuben sat with them and they all arose and swore to each other not to tell this thing unto Jacob and they all said, the man who will tell this to our father or his household, or to any of the children of the land, we will rise up against him and slay him with the sword. And the sons of Jacob feared each other in this

mattter and they concealed the thing in their hearts.

7. And they afterward sat down to invent something to say unto their father concerning all these things. And Issachar said, here is advice for you if it seems good in your eyes to act on it; take Joseph's coat and tear it, and kill a kid of the goats and dip it in the blood and send it to our father and when he seeth it he will say an evil beast has devoured him and we shall be free of our father's murmurings.

8. And Issachar's advice pleased them, and they hearkened unto him, and they took Joseph's coat and tore it and killed a kid of the goats and dipped the coat in the blood and then trampled it in the dust, and they sent Naphtali with the coat to their father and they commanded him to say these words:

9. We had gathered in the cattle and had come as far as the road to Shechem and farther, when we found this coat upon the road in the wilderness dipped in blood and in dust; now therefore know if it be thy son's coat or not. And Naphtali went and came to his father and gave him the coat, and spoke unto him all the words which his brethren had commanded him.

10. And Jacob saw Joseph's coat and he knew it and he fell upon the ground and became as still as a stone, and he afterward rose up and cried out with a loud voice and he said, it is the coat of my son Joseph! And the sons of Jacob came to their father about evening, and behold their garments were torn and dust was upon their heads, and they found their father crying out and weeping with a loud voice. And Jacob said to his sons, tell me truly what evil have you this day suddenly brought upon me?

11. And they answered their father Jacob, saying, we were coming along this day after the flock had been gathered in, and we came as far as the city of Shechem by the road in the wilderness and we found this coat filled with blood upon the ground, and we knew it and sent unto thee if thou couldst know it.

12. And Jacob heard the words of his sons

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and he cried out with a loud voice, and he said it is the coat of my son, an evil beast has devoured him; Joseph is rent in pieces for I sent him this day to see whether it was well with you and well with the flocks and to bring me word again from you, and he went as I commanded him, and this happened to him this day whilst I thought my son was with you.

13. And the sons of Jacob said, he did not come to us, neither have we seen him from the time of our going out from thee until now. And when Jacob heard their words he again cried out aloud and he rose up and tore his garments, and he put sackcloth upon his loins, and he wept bitterly and he mourned and lifted up his voice in weeping and exclaimed and said these words, Joseph my son, O my son Joseph! I sent thee this day after the welfare of thy brethren and behold thou hast been torn in pieces; through my hand has this happened to my son.

14. How sweet wast thou to me during life, and now how exceedingly bitter is thy death to me. O that I had died in thy stead, Joseph my son, O my son, my son; where art thou? Come and see my grief for thee O my son Joseph although I did not rear thee, nor fashion thee nor give thee breath and soul; but it was GOD who formed thee and built thy bones and covered them with flesh and breathed in thy nostrils the breath of life and then He gave thee unto me.

15. Now truly GOD Who gave thee unto me, He has taken thee from me and all the works of GOD are good. And he fell to the ground and became still. And all the sons of Jacob seeing their father's trouble repented of what they had done and wept bitterly.

16. And Judah rose up and lifted his father's head from the ground, and placed it upon his lap, and he wiped his father's tears from his cheeks. And all his sons and his servants and his servants' children rose up and stood round him to comfort him but he refused to be comforted. And the intelligence reached Isaac, son of Abraham, and father of Jacob, and he wept bitterly on account of Joseph, he and all his

household, and he went from the place where he dwelt in Hebron, and his men with him and he came to comfort Jacob his son and he refused to be comforted. A. M. 2217

17. And Jacob rose up from the ground and his tears were running down his cheeks and he said unto his sons, rise up and take your swords and your arrows and go forth into the field, and seek whether you can find my son's body and bring it unto me that I may bury it. Seek also I pray you, among the beasts and hunt them and that which shall come first before you seize and bring it to me, perhaps the LORD will this day pity my affliction, and prepare before you that which did tear my son in pieces and bring it unto me, and I will avenge the cause of my son.

18. And they did as their father had commanded them and they rose up early in the morning and they went into the wilderness to seize the beasts, and behold a wolf came toward them and they seized her and brought her unto their father and they said unto him, this is the first we have found and we have brought her unto thee as thou didst command us, and thy son's body we could not find.

19. And Jacob took the beast from the hands of his sons, and he cried out with a loud and weeping voice holding the beast in his hand, and he spoke with a bitter heart unto the beast saying, why didst thou devour my son Joseph, and how didst thou have no fear of the GOD of the earth, or of my trouble for my son Joseph? And the LORD Opened the Mouth of the Beast in order to comfort Jacob with its words, and it answered Jocob and Spoke these words unto him.

20. As GOD liveth who created us in the earth, and as thy soul liveth my lord, I did not see thy son, neither did I tear him in pieces, but from a distant land I also came to seek my son who went from me this day and I know not whether he be living or dead. And I came this day into the field to seek my son, and your sons found me and seized me and increased my

A. M. grief, and have this day brought me before thee, and I have now spoken all my words to thee.

21. Now therefore, O son of man I am in thy hands and do unto me this day as it may seem good in thy sight, but by the life of GOD who created me, I did not see thy son, neither has the flesh of man entered my mouth all the days of my life. And when Jacob heard the words of the beast he was greatly astonished, and sent forth the beast from his hand and she went away.

CHAPTER 11

2217 1. In the year Joseph went down into Egypt, after his brothers had sold him; Reuben (at about 23 years) went to Timna and took for a wife Eliuram daughter of Avi the Canaanite, and had four sons: Hanoch, Palu, Chetzron and Carmi.

2. Simeon (at about 22 years) takes his own sister Dinah for a wife and has five sons: Memuel, Yamin, Ohad, Jachin and Zochar. Simeon also took Bunah the Shechemite captive, for a wife and she bares Saul.

3. Levi (at about 21 years) marries Adinah, daughter of Jobab son of Joktan son of Eber and has three sons: Gershom, Kehath and Merari.

4. Judah (at about 20 years) marries Aliyath, daughter of Shuah the Canaanite, and has three sons: Er, Onan and Shiloh.

5. Dan, (at about 20 years) marries Aphlaleth, daughter of Chamudan the Moabite and has one son: Chushim. He was deaf and dumb.

6. Gad, (at about 20 years) marries Uzith, daughter of Amuram son of Uz son of Nahor of Haran and has seven sons: Zephion, Chagi, Shuni, Ezbon, Eri, Arodi and Arali.

7. Naphtali (at about 19 years) marries Merimah, sister of Gad's wife, and has four sons: Yachzeel, Guni, Jazer and Shalem.

8. Asher (at about 19 years) marries Adon, daughter of Aphlal, son of Hadad, son of Ishmael, and she died and had no children. He then marries Hadmah, daughter of Abimael son of

Eber, son of Shem. She had been the wife of Malkiel, son of Elam, son of Shem. She bare Serach a daughter unto Malkiel and four sons unto Asher: Yimnah, Yishva, Yishvi and Beriah. A. M. 2217

9. Issachar (at about 19 years) marries Aridah sister of Levi's wife Adinah, and has four sons Tola, Puvah, Job and Shomron.

10. Zebulun (at about 18 years) marries Merishah, daughter of Molad, son of Abida son of Midian and has three sons: Sered, Elon and Yachleel.

11. Benjamin at ten years marries Mechalia, whom Jacob took for him, she is the daughter of Aram, son of Zoba, son of Terah of Haran, whom his last wife bare to him when he was one hundred eighty years old, and Benjamin has five sons, Bela, Becher, Ashbel, Gera and Naaman. 2220

12. And at eighteen years he marries Aribath, daughter of Shomrom, son of Abraham and has five sons Achi, Vosh, Mupim, Chupim and Ord. 2228

13. In those days Judah went to the house of Shem and took Tamar daughter of Elam, son of Shem, for a wife for his son Er, and Er died; and Onan Judah's second son took her for a wife and he died also; when Onan died Judah sent Tamar home to her father until his third son Shiloh be grown up. And at the revolution of the year Judah's wife Aliyath died and Judah went to Timnah to shear his sheep and he saw Tamar disguised with a veil over her face as a harlot and Judah came to her and she conceived and bare twins: Pharez and his brother Zarah.

14. Jacob is (120 years) when Isaac his father dies at one hundred eighty years, and at the death of Isaac, he left his cattle and his possessions and all belonging to him to his sons; and Jacob said unto Esau all that our father has left is before thee and behold all the land is before thee; choose thou from them what thou desirest, and Esau took all the riches that Isaac left, the souls, the beasts, the cattle, and the property he gave nothing to his brother Jacob; 2229

15. This he did on the advice of his brother-in-law Nebayoth the son of Ishmael, and Jacob

A. M. took all the land of Canaan, and the cave of Machpelah for a possession of a burial for him and his seed forever. And Jacob wrote all these things in the book of purchase, and he signed it and he testified all this with four faithful witnesses.

2239 16. Ten years later Jacob and all belonging to him removed to Egypt and Jacob is presented to
Gen. 47:9 Pharaoh. Jacob is one hundred thirty years at this time.

2256 17. Jacob lives in Egypt seventeen years and dies at the age of one hundred forty-seven years. Joseph and all Egypt mourn for Jacob seventy days and when the days of mourning had ended Joseph and his brothers bury him in the cave of Machpelah in Hebron.

CHAPTER 12

2200 1. Joseph is born (543 years after the flood) when Jacob is ninety-one years. (When Joseph
2206 is 6 years his father Jacob leaves Haran). (And
2208 he is 8 years when Simeon and Levi kill all the Shechemites).

2210 2. And Joseph (is 10 years) when his mother
2214 Rachel bares Benjamin. And he (is 14 years) when his brothers return to Shechem and wars with the seven kings of the Amorites.

2216 3. Joseph (is 16 years) when Leah dies and she is buried in the cave of Machpelah. And he is sev-
2217 enteen years when he dreams his brothers bow to
Gen. 37 ch. him. He tells his brothers of the dream and they hate him. Shortly after this his brothers go to feed their father's flocks at Shechem and Jacob sends Joseph after them to enquire of their welfare, but they had left Shechem and had gone to Dothan where Joseph finds them.

4. When they see him at a distance Simeon says, behold the dreamer is coming; let us kill him and cast him into a pit and we will tell his father an evil beast has devoured him. Reuben says, cast him into a pit to die there, but stretch not forth a hand to spill his blood; Reuben said this to deliver him from their hand to bring him

back to his father, so they cast him into a pit. In this pit are serpents and scorpions. Joseph is afraid of these and cries aloud and the LORD hides the serpents and scorpions in the side of the pit. A. M. 2217

5. Joseph's brothers sat opposite the pit about the distance of a bow shot so they could not hear his cries and they counseled what to do with him and Judah looked and saw a company of Ishmeelites coming at a distance and Judah said, in Reuben's absence, let us sell him to these Ishmeelites and they will take him down to Egypt and we will not put him to death with our own hands and we will see what becomes of his dreams;

6. But before the Ishmeelites had come up to them, seven Midianites passed by them looking for a pit to get water, for they were thirsty, and they see the pit in which Joseph is and they go to it to get water but find Joseph, they call to him and Joseph answers them, and they all assist to raise Joseph out of the pit and take him and go away and pass by his brethren.

7. Joseph's brethren say to them why do you take our servant and go away? Give us back our servant for we placed him into the pit because he rebelled against us. And the Midianites say unto them, Is this your servant? perhaps you are all his servants for he is more comely than you are. The Midianites finally buy him for twenty pieces of silver and go their way, but they soon repent of their bargain and sell him to the company of Ishmeelites, whom Joseph's brothers saw coming, before the Midianites took him out of the pit and receive what they paid for him, viz. twenty pieces of silver.

8. The Ishmeelites take Joseph and pass by on the road where his mother's grave is, and Joseph recognizes the grave by the pillar which Jacob his father had erected there (7 years before) and Joseph runs to the grave and falls upon it and weeps and cries aloud and says, O my mother, my mother, awake now and see thy son, weep with me on account of my troubles for they have already sold me twice as a slave and there is no one to pity me. And Joseph ceased speaking and

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becomes still as a stone.

9. And Joseph hears a voice as from the ground saying, "I know thy troubles, hope to the LORD and wait for Him and do not fear, for the LORD is with thee, He will deliver thee from all trouble." And Joseph wonders greatly at this and he continues to weep. One of the Ishmeelites observe him weeping upon the grave and drive him from there and curses him and they all continue to smite and chastise him and Joseph weeps bitterly.

10. And the LORD saw Joseph's affliction, and the LORD smote these men and the hand of every one that smote him became Withered and the LORD caused darkness upon the earth, and the lightning flashed and the thunder roared and the earth shook and the men were terrified and knew not where to go.

11. And the camels stood still, they smote them to make them move and they crouched down upon the ground and the men said, what is this that GOD has done to us? what are our transgressions and sins that this thing has befallen us? And one said perhaps on account of the sin of afflicting this slave has this thing happened this day to us. Now therefore implore him strongly to forgive us, and if GOD shall have compassion over us then we shall know all this cometh to us on account of the sin of afflicting this slave.

12. And the men did so, and they supplicated Joseph to forgive them and they said, we have sinned to the LORD and to thee, request thy GOD that he shall put away this death from amongst us. And Joseph did according to their words, and the LORD hearkened to Joseph and put away the plague which he had inflicted upon those men on account of Joseph.

13. And the beasts rose up from the ground and the men proceeded on their journey to Egypt. And the men took counsel what to do with the slave, one suggested to take him to his home and receive the money they paid for him, but one objected because of the distance and another suggested taking him to Egypt and getting a high price for him, and this counsel pleased them all.

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14. And when the Ishmeelites came near unto Egypt, they met four men of the sons of Medan son of Abraham (by Keturah). And the Ishmeelites said unto them, do you desire to buy this slave from us? and they said, deliver him over to us, and they did so, and they beheld him that he was a very comely youth and they purchased him for nine shekels. And the Ishmeelites continued their journey to Egypt, and the Medanim also returned that day to Egypt, and said to each other, behold we have heard that Potiphar, captain of Pharaoh's guard, seeketh a good servant who shall stand before him to attend him.

15. And they went to Potiphar and said we have heard that thou seekest a good servant to attend thee, behold we have a servant that will please thee. And Potiphar said, bring him before me, and I will see him, and if he please me I will give unto you that which you may require for him. And they brought Joseph and placed him before Potiphar, and he pleased him exceedingly and Potiphar said what do you require for this youth?

16. And they said four hundred pieces of silver, and Potiphar said I will give it if you bring me the record of his sale to you, and will tell me his history, for perhaps he may be stolen, for this youth is neither a slave, nor the son of a slave, but I observe in him the appearance of a goodly and handsome person.

17. And the Medanim brought unto him the Ishmeelites who had sold him to them, and they told him saying, he is a slave and we sold him to them. And when Potiphar heard the words of the Ishmeelites he gave the silver to the Medanim and they went on their journey.

Gen. 39 ch.

18. And Potiphar took Joseph and brought him to his house that he might serve him, and Joseph found favor in the sight of Potiphar, and he placed confidence in him and made him overseer over his house, and all that belonged to him he delivered over into his hand.

19. And the LORD was with Joseph and he became a prosperous man, and the LORD blessed the house of Potiphar for the sake of Joseph. And

A. M. Potiphar left all that he had in Joseph's hand and everything was regulated by his wish in the house of Potiphar.

CHAPTER 13

2218 1. Joseph is eighteen years, a youth with beautiful eyes and of comely appearance and like unto him was not in the whole land of Egypt.

2. At that time whilst he was in his master's house, going in and out and attending his master, Zelicah his master's wife lifted up her eyes toward Joseph and she looked at him, and behold he was a youth comely and well favored. And she coveted his beauty in her heart, and her soul was fixed upon Joseph and she enticed him day after day, and Zelicah persuaded Joseph daily, but Joseph did not lift up his eyes to behold his master's wife.

3. And Zelicah said unto him, how goodly are thy appearance and form, how beautiful are thine eyes, with which thou hast dazzled all the inhabitants of Egypt, men and women; and he said unto her how beautiful they are whilst we are alive, but should thou behold them in the grave, surely thou wouldst move away from them.

4. And she said unto him how beautiful and pleasing are all thy words; take now I pray thee, the harp and play with thy hands and let us hear thy words. And he said unto her, how beautiful and pleasing are my words when I speak the praise of my GOD and His Glory, and she said unto him how very beautiful is the hair of thy head, behold the golden comb, take it I pray thee and curl the hair of thy head.

5. And he said unto her, how long wilt thou speak these words? Cease to utter these words to me, and rise and attend to thy domestic affairs. And she said unto him, there is no one in my house, and there is nothing to attend to but to thy words and wish; yet notwithstanding all this she could not bring Joseph unto her, neither did he place his eye upon her, but directed his

eyes below to the ground. A. M.

6. And Zelicah desired Joseph in her heart 2218
that he should lie with her, and at the time that Joseph was sitting in the house doing his work, Zelicah came and sat before him, and she enticed him daily with her discourse to lie with her, or even to look at her, but Joseph would not hearken to her. And she said unto him, if thou wilt not do according to my words, I will chastise thee with the punishment of death, and put an iron yoke upon thee.

7. And Joseph said unto her, surely GOD who created man looseth the fetters of prisoners, and it is He Who will deliver me from thy prison and from thy judgment. And when she could not prevail over him to persuade him, her desire threw her into a grievous sickness.

8. And all the women of Egypt came to visit her, and they said unto her, why art thou in this declining state? thou that lackest nothing; surely thy husband is a great and esteemed prince in the sight of the king, shouldst thou lack anything of what thy heart desireth? And Zelicah answered them, saying, this day it shall be made known to you, whence this disorder springs in which you see me, and she commanded her maid servants to prepare food for all the women, and she made a banquet for them, and all the women ate in the house of Zelicah.

9. And she gave them knives to peel the citrons (a fruit probably akin to our orange) to eat them and she commanded that they should dress Joseph in costly garments, and that he should appear before them, and Joseph came before their eyes and all the women looked on Joseph, and could not take their eyes off him, and they all cut their hands with the knives that they had in their hands, and all the citrons that were in their hands were filled with blood.

10. And they knew not what they had done, and she said unto them, what is this work that you have done? Behold I gave you citrons to eat and you have all cut your hands. And all the women saw their hands and behold they were full of blood, and their blood flowed down upon

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their garments, and they said unto her, this slave in your house has overcome us, and we could not turn our eyelids from him on account of his beauty.

11. And she said unto them, surely this happened to you in the moment that you looked at him, and you could not contain yourselves from him; how then can I refrain when he is constantly in my house, and I see him day after day going in and out of my house? how then can I keep from perishing on account of this? And they said unto her, the words are true, for who can see this beautiful form in the house and refrain from him, and is he not thy slave and attendant in thy house, and why dost thou not tell him that which is in thy heart, and sufferest thy soul to perish through this matter?

12. And she said unto them, I am daily endeavoring to persuade him, and he will not consent to my wishes, and I promise him everything that is good, and yet I could meet with no return from him; I am therefore in a declining state as you see. And Zelicah became very ill on account of her desire toward Joseph, and she was desperately lovesick on account of him, and all the people of the house of Zelicah and her husband knew nothing of this matter that Zelicah was ill on account of Joseph. And all the people of her house asked her, saying, why art thou ill and declining, and lackest nothing? and she said, I know not this thing which is daily increasing upon me.

13. And all the women and her friends came daily to see her, and they spoke with her, and she said unto them, this can only be through the love of Joseph; and they said unto her, entice him and seize him secretly, perhaps he may hearken to thee, and put off this death from thee. And Zelicah became worse from her love to Joseph, and she continued to decline, till she had scarce strength to stand.

14. And on a certain day Joseph was doing his master's work in the house, and Zelicah came secretly and fell suddenly upon him, and Joseph rose up against her, and he was more powerful than she, and he brought her down to the ground.

And Zelicah wept on account of the desire of her heart toward him, and she supplicated him with weeping, and her tears flowed down her cheeks, and she spoke unto him in a voice of supplication and in bitterness of soul, saying, hast thou ever heard, seen or known of so beautiful a woman as I am, who speaks daily unto thee, fall into a decline through love for thee, confer all this honor upon thee, and still thou wilt not hearken to my voice?

15. And if it be through fear of thy master lest he punish thee, as the king liveth no harm shall come to thee from thy master through this thing; now therefore pray listen to me and consent for the sake of the honor which I have conferred upon thee, and put off this death from me, and why should I die for thy sake? And she ceased to speak.

16. And Joseph answered her saying, refrain from me, and leave this matter to my master; behold my master knoweth not what there is with me in the house, for all that belongeth to him he has delivered into my hand, and how shall I do these things in my master's house? For he hath greatly honored me in his house, and he hath made me overseer over his house, and my master hath refrained nothing from me, excepting thee who art his wife, how then canst thou speak these words unto me, and how can I do this great evil and sin to GOD and to thy husband? Now therefore refrain from me, and speak no more such words as these, for I Will Not Hearken To Thy Words.

17. And it was after this, that the king, princes and all the inhabitants of Egypt went forth to the rejoicing with timbrels and dances at the time of inundation of the sea Gihor, and all the people of the house of Potiphar went with them; but Zelicah did not go for she said I am indisposed, and she remained alone in the house.

18. And she rose up and ascended to her temple in the house, and dressed herself in princely garments, and she placed upon her head precious stones of onyx, inlaid with silver and gold, and she beautified her face and skin with all sorts of

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women's purifying liquids and she perfumed the temple and the house with cassia, frankincense, myrrh and aloes, and she afterward sat in the entrance of the temple, in the passage through which Joseph passed to do his work, and behold Joseph came from the field, and entered the house and when he saw the work of Zelicah he turned back.

19. And Zelicah saw Joseph turning back from her and she called out to him, saying, what aileth thee Joseph? come to thy work, I will make room for thee until thou shalt have passed to thy seat. And Joseph returned and came to the house, and passed from thence to the place of his seat, and he sat down to do his master's work, and Zelicah came to him and stood before him in princely garments, and the scent from her clothes was spread to a distance.

20. And she hastened and caught hold of Joseph and his garments, and said unto him, as the king liveth if thou wilt not perform my request thou shalt die this day, and she hastened and stretched forth her other hand and drew a sword from beneath her garments, and she placed it upon Joseph's neck, and she said, rise and perform my request, and if not thou diest this day. And Joseph rose up to flee from her, and she seized the front of his garment and it was torn. Joseph left the garment in her hand and fled for he was in fear.

21. And when Zelicah saw that Joseph's garment was torn, and that he had left it in her hand, and had fled, she was afraid of her life, lest the report should spread concerning her, and she arose and acted with cunning, and put off the garments in which she was dressed, and she put on her other garments. And she took Joseph's garment and laid it beside her, and she went and seated herself in the place where she sat in her illness, before the people of her house had gone out to the river, and she called a young lad who was then in the house, and she ordered him to call the people of the house to her.

22. And when she saw them she said unto them with a loud voice and lamentation see what

a Hebrew your master has brought to me in the house, for when you had all gone out he came to the house, and seeing there was no person in the house, he came unto me and caught hold of me, with intent to lie with me. And I seized his garments and tore them and called out against him with a loud voice, and when I cried out he was afraid of his life and left his garment before me and fled.

23. And the people of her house spoke nothing, but their wrath was very much kindled against Joseph, and they went to his master and told him the words of his wife.

24. And Potiphar came home enraged, and his wife cried out to him, saying, what is this thing thou hast done unto me in bringing a Hebrew servant into my house, for he came unto me this day to sport with me; and Potiphar heard the words of his wife, and he ordered Joseph to be punished with severe stripes. And whilst they were smiting him, Joseph called out with a loud voice, and he lifted up his eyes to heaven, and he said, O LORD GOD thou knowest that I am innocent of all these things, and why shall I die this day through falsehood, by the hand of these uncircumcised wicked men, whom thou knowest?

25. And whilst Potiphar's men were beating Joseph he continued to cry out and weep, and there was a child there eleven months old, and the LORD opened the mouth of the child, and he spake these words before Potiphar's men, who were smiting Joseph, saying, what do you want of this man, and why do you do this evil unto him? My mother speaketh falsely and uttereth lies; thus was the transaction; and the child told them accurately all that happened, and all the words Zelicah spoke to Joseph day after day.

26. And all the men heard the words of the child and they wondered greatly at the child's words, and the child ceased to speak and became still. And Potiphar was very much ashamed at the words of his son, and he commanded his men not to beat Joseph any more, and they ceased beating Joseph.

27. And Potiphar took Joseph and ordered him

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to be brought to justice before the priests, who were judges belonging to the king, in order to judge him concerning this affair. And Potiphar and Joseph came before the priests and he said unto them, decide I pray you what judgment is due to a servant, for thus has he done.

28. And the priests said unto Joseph, why didst thou do this thing to thy master? and Joseph answered them, saying, not so my lords, thus was the matter; and Potiphar said unto Joseph, surely I entrusted in thy hands all that belonged to me, and I withheld nothing from thee but my wife, and how couldst thou do this evil?

29. And Joseph answered saying not so my lord, as the LORD liveth, and as thy soul liveth, my lord, the word which thou didst hear from thy wife is untrue, for thus was the affair this day. A year has elapsed to me since I have been in thy house; hast thou seen any iniquity in me, or any thing which might cause thee to demand my life?

30. And the priests said unto Potiphar, send, we pray thee, and let them bring before us Joseph's torn garment, and let us see the tear in it, and if it shall be that the tear is in front of the garment, then his face must have been opposite to her and she must have caught hold of him, to come to her, and with deceit did thy wife do all that she has spoken.

31. And they brought Joseph's garment before the priests who were judges, and they saw and behold the tear was in front of Joseph, and all the judging priests knew that she had pressed him, and they said, the judgment of death is not due to this slave for he has done nothing, but his judgment is, that he be placed in the prison house on account of the report, which through him has gone forth against thy wife.

32. And Potiphar heard their words, and he placed him in the prison house, the place where the king's prisoners are confined, and notwithstanding this, Zelicah, Potiphar's wife, did not turn from him, and she did not cease from speaking and enticing him, and at the end of three months, Zelicah said unto Joseph, how long wilt thou remain in this house? hearken now to my

voice and I will bring thee out of this house. A. M.

33. And Joseph answered her saying, it is better for me to remain in this house than to hearken to thy words, to sin against GOD; and she said unto him if thou wilt not perform my wish I will pluck out thine eyes, add fetters to thy feet and will deliver thee into the hands of them whom thou didst not know before. 2218

34. And Joseph answered her and said behold the GOD of the whole earth is able to deliver me from all that thou canst do unto me for He openeth the eyes of the blind, and looseth those that are bound, and preserveth all strangers who are unacquainted with the land. And when Zelicah was unable to persuade Joseph to hearken to her, she left off enticing him; and Joseph remained confined in the prison house.

35. Joseph at twenty-seven years was still confined in the prison house of Egypt. At that time the chief of the butlers took wine and placed it before the king to drink; and the chief baker placed bread for the king to eat, and the king drank of the wine and ate of the bread, he and all his servants and ministers that ate at the king's table. 2227

36. And whilst they were eating and drinking, the butler and the baker remained there, and Pharaoh's ministers found many flies in the wine, which the butler had brought, and they found stones of nitre in the bread, for which the butler and baker were confined in the prison in which Joseph was, and the captain of the guard placed Joseph as an attendant on Pharaoh's officers who were confined in prison one year.

37. Joseph is twenty-eight years when the butler and baker both dream in one night, and in the morning Joseph came to them to attend upon them and he saw their countenances were dejected and sad, and Joseph asks them, saying, why are your countenances sad and dejected this day? and they said unto him we dreamed a dream, and there is no one to interpret it; and Joseph said unto them relate I pray you, your dream unto me, and GOD shall give you answer of peace as you desire. 2228 Gen. 40 ch.

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38. And the butler related his dream to Joseph and said, I saw in my dream, and behold a large vine was before me, and upon that vine I saw three branches, and the vine speedily blossomed and reached a great height, and its clusters were ripened and became grapes; and I took the grapes and pressed them in a cup, and placed it in Pharaoh's hand and he drank.

39. And Joseph said unto him, the three branches that were upon the vine are three days. Yet within three days, the king will order thee to be brought out and he will restore thee to thy office, and thou shalt give the king his wine to drink as at first when thou wast his butler.

40. But let me find favor in thy sight, that thou shalt remember me to Pharaoh when it will be well with thee, and do kindness unto me, and get me brought forth from this prison, for I was stolen away from the land of Canaan and was sold for a slave in this place. And also that which was told thee concerning my master's wife is false, for they placed me in this dungeon for naught; and the butler answered Joseph, saying, if the king deal well with me as at first, as thou hast interpreted to me, I will do all that thou desirest, and get thee brought out of this dungeon.

41. And the baker, seeing that Joseph had given a good interpretation of the butler's dream, also approached and related the whole of his dream to Joseph. And he said unto him, in my dream I saw and behold three white baskets upon my head, and I looked and behold there were in the uppermost basket all manner of baked meats for Pharaoh, and behold the birds were eating them from off my head.

42. And Joseph said unto him, the three baskets which thou didst see are three days, yet within three days Pharaoh will take off thy head, and hang thee upon a tree, and the birds will eat thy flesh from off thee, as thou sawest in thy dream.

43. In those days the queen was about to be delivered, and upon that day she bare a son unto the king of Egypt, and they proclaimed that the king had gotten his first born son and all the people of Egypt together with the officers and serv-

ants of Pharaoh rejoiced greatly. A. M.

44. And upon the third day of his birth Pharaoh made a feast for his officers and servants, for the hosts of the land of Zoar and the land of Egypt. And all the people of Egypt and the servants and his officers came to eat and drink with the king at the feast, and to rejoice at the king's rejoicing, and they made merry with all sorts of musical instruments, with timbrels and with dances in the king's house for eight days. 2228

45. The butler for whom Joseph had correctly interpreted the dream, forgot Joseph after his release, and he did not mention him to the king as he had promised, for this thing was from the LORD in order to punish Joseph because he trusted in man. And Joseph remained in the prison house two years until he had completed twelve years.

CHAPTER 14

1. About one year after the death of Isaac when Joseph was thirty years old, the LORD caused a famine upon the whole earth. At that time Pharaoh, king of Egypt, dreamed as he lay upon his bed that he was standing by the side of the river of Egypt and he saw seven fat fleshed and well favored kine come up out of the river and seven other kine lean and illfavored came up after them and the seven lean kine swallowed up the fat ones and still their appearance was as at first. 2230 Gen. 41 ch.

2. And he awoke and dreamed again and he dreamed a second dream and he saw seven ears of corn come upon one stalk, rank and good and seven thin ears blasted with the east wind sprang up after them and the thin ears swallowed up the full ears and Pharaoh awoke out of his dream.

3. And in the morning the king remembered his dreams and his spirit was sadly troubled on account of his dreams and the king called all the Magicians of Egypt and the wise men, and they came and stood before Pharaoh. And the king said unto them I have dreamed dreams and there is none to interpret them, and they said to the

A. M. king relate thy dreams unto thy servants.

2230 4. And he related his dreams to them and they all answered and said with one voice to the king, may the king live forever; and this is the interpretation of thy dreams, the seven good kine which thou didst see denote seven daughters that will be born to thee in the latter days and the seven kine which thou sawest come up after them and swallowed them up are for a sign that the daughters which will be born unto the king will all die in the life time of the king.

5. And that which thou sawest in the second dream of seven full and good ears of corn coming up upon one stalk, this is their interpretation, that thou wilt build unto thyself in the latter days seven cities throughout the land of Egypt; and that thou sawest of the seven blasted ears of corn springing up after them and swallowing them up is for a sign that the cities which thou shalt build will all be destroyed in the latter days in the life time of the king.

6. And when they spoke these words the king did not incline his ear to their words, for the king knew in his wisdom that they did not give a proper interpretation of his dreams; and when they had finished speaking before the king, the king answered them saying, what is this thing which you have spoken to me? surely you have spoken lies; therefore now give the proper interpretation of my dreams that you may not die.

7. And the king commanded after this and he sent and called for other wise men, and they came and stood before the king, and the king related his dreams to them and they all answered him according to the first interpretation and the king's anger was kindled and he said unto them, surely you utter falsehood in what you have said.

8. And the king commanded that a proclamation should be issued throughout the land of Egypt saying, it is resolved by the king and his great men, that any wise man who knoweth and understandeth the interpretation of dreams and will not come this day before the king shall die.

9. And the man that will declare unto the king the proper interpretation of his dreams, there shall

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be given unto him all that he will require from the king. And all the wise men of the land of Egypt came before the king, together with all the magicians and sorcerers that were in Egypt, in Goshen, in Raamses, in Tachpanches, in Zoar, and in all places on the borders of Egypt, and they all stood before the king.

10. And all the nobles and princes and the attendants belonging to the king came together from all the cities of Egypt and they all sat before the king, and the king related his dreams before the wise men and all the princes and all that sat before the king were astonished at the vision.

11. And all the wise men who were before the king were greatly divided in their interpretation of his dreams; some of them gave this interpretation saying, the seven good kine are seven kings, who from the kings issue will be raised over Egypt.

12. And the seven bad kine are seven princes, who will stand up against them in the latter days and destroy them; and the seven ears of corn are seven great princes belonging to Egypt, who will fall in the hands of the seven less powerful princes of their enemies, in the wars of our lord and king.

13. And some of them interpreted to the king in this manner, saying the seven good kine are the strong cities of Egypt and the seven bad kine are the seven nations of the land of Canaan, who will come against the seven cities of Egypt in the latter days and destroy them.

14. And that which thou sawest in the second dream of seven good and seven bad ears of corn, is a sign that the government of Egypt will again return to thy seed as at first. And in his reign the people of the cities of Egypt will turn against the seven cities of Canaan who are stronger than they are and will destroy them and the government of Egypt will return again to thy seed.

15. And some of them said unto the king, this is the interpretation of thy dream; the seven good kine are seven queens, whom thou will take for wives in the latter days, and the seven bad kine

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denote that those women will all die in the life time of the king.

16. And the seven good and bad ears of corn which thou didst see in the second dream are fourteen children, and it will be in the latter days that they will fight amongst themselves and seven of them will smite the seven what are more powerful.

17. And some of them said these words unto the king saying, the seven good kine denote that seven children will be born to thee, and they will slay seven of thy children's children in the latter days; and the seven good ears of corn which thou didst see in the second dream, are those princes against whom seven other less powerful princes will fight and destroy them in the latter days and avenge thy children's cause and the government will again return to thy seed.

18. And the king heard all the wise men of Egypt and their interpretation of his dreams and none of them pleased the king, for the king knew in his wisdom that they did not properly interpret his dreams for this was from the Lord to make void the words of the wise men of Egypt, in order that Joseph might go forth from the house of confinement and that he should become great in Egypt.

19. And the king saw that none of all the magicians and wise men of Egypt spoke correctly to him and the king's wrath was kindled and his anger burned within him, and the king commanded that all the wise men and magicians should go out from before him and they all went out with shame and disgrace.

20. And the king commanded that a proclamation be sent throughout Egypt to slay all the magicians that were in Egypt and not one of them should be suffered to live. And the captains of the guards belonging to the king rose up and each man drew his sword and they began to smite the wise men and magicians of Egypt.

21. And then Merod, chief butler to the king, was reminded of Joseph who was still in prison; and Merod went to the king and bowed down before the king and sat before him and said unto

the king, may the king live forever and may his government be exalted in the land.

22. And Merod related to the king how Joseph had truly interpreted the dreams of the chief baker and himself two years before. And the king ordered to cease slaying the wise men, and he ordered his servants to bring Joseph before him, and the king said unto his servants go to him and do not terrify him lest he be confused and will not know to speak properly.

23. And the servants of the king went to Joseph and they brought him hastily out of the dungeon and the king's servant shaved him and he changed his prison garments and he came before the king.

24. And the king was sitting upon his royal throne in princely dress girt round with a golden ephod, and the fine gold which was upon it sparkled and the carbuncle and the ruby and the emerald, together with the precious stones that were upon the king's head dazzled the eye, and Joseph wondered greatly at the king.

25. The throne upon which the king sat was covered with gold and silver and onyx stones and it had seventy steps. And it was their custom throughout the land of Egypt that every man who came to speak to the king, if he was a prince or one that was estimable in the sight of the king, he ascended to the king's throne as far as the thirty-first step, and the king would descend to the thirty-sixth step, leaving a space of three steps between them and speak with him.

26. And if he was one of the common people, he ascended to the third step, and the king would descend to the fourth step and speak to him, leaving sixty-three steps between them; and their custom was if any man could speak in all the seventy languages, he ascended the seventy steps, and went up and spoke till he reached the king, and any man who could not complete the seventy, he ascended as many steps as he knew languages to speak in. And it was also customary in those days in Egypt that no one should reign over them but he who understood to speak in the seventy languages.

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27. And when Joseph came before the king he bowed down to the ground before the king, and he ascended to the third step, and the king sat upon the fourth step and spoke to Joseph, saying, I dreamed two dreams and I commanded that all the magicians of Egypt and the wise men thereof should come before me, and I related my dreams to them, and no one has properly interpreted them to me. And I this day heard of thee that thou canst correctly interpret every dream that thou hearest.

28. And Joseph answered Pharaoh saying, let Pharaoh relate his dreams that he dreamed, surely interpretations belong to GOD, and Pharaoh related his dreams to Joseph. And Joseph was then clothed with the Spirit of GOD before the king, and he knew all things that would befall the king from that day forward.

29. And Joseph said unto the king, do not imagine that they are two dreams for it is only one dream for that which GOD has chosen to do throughout the land, He has shown to the king in his dream, and this is the proper interpretation of thy dream.

30. The seven good and fat kine and seven good ears of corn are seven years, and the seven lean kine and bad ears of corn are also seven years; it is one dream. Behold the seven years that are coming there will be a great plenty throughout the land, and after that seven years of famine will follow them, a very grievous famine which will consume all the land. The dream was repeated because GOD will shortly bring it to pass. Now therefore let the king seek throughout thy kingdom for a man very discreet and wise, who knoweth all the affairs of government, and appoint him to superintend over the land of Egypt.

31. And let the man place officers under him, that they gather in all the food of the good years that are coming, and let them lay up corn and deposit it in thy appointed stores, that it may be found for thee and thy people and that thou and thy land be not cut off by the seven years of famine.

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32. Let all the inhabitants of the land be also ordered that they gather in, every man the produce of his field, of all sorts of food, during the seven good years, that they may place it in their stores, that they may live upon it during the famine; this is the proper interpretation of thy dream and this is the counsel given to save thy soul and the souls of all thy subjects.

33. And the king said unto Joseph, who sayeth and who knoweth that thy words are correct? And he said unto the king this shall be a sign for thee that all my words are true and that my advice is good for thee.

34. Behold thy wife sitteth this day upon the stool of delivery, and she will bear thee a son and thou wilt rejoice with him; when thy child shall have been born thy first born son that has been born these two years back shall die. Joseph finished speaking these words to the king, and he bowed down to the king and he went out from the king's presence.

35. And the queen bare a son on that day and the king heard the glad tidings about his son, and he rejoiced and when the reporter had gone forth from the king's presence the king's servants found the first born son of the king fallen dead upon the ground. And there was great lamentation and noise in the king's house, and the king heard it, and he said, what is the noise of lamentation that I have heard in the house? and they told the king that his first born son had died; then the king knew that all Joseph's words were correct, and the king was consoled for his son by the child that was born to him on that day as Joseph had spoken.

36. And the king sent and assembled all his officers and servants, and all the princes and nobles belonging to the king, and the king said unto them, behold you have seen and heard all the words of this Hebrew man, and all the signs which he declared would come to pass, and not any of his words have fallen to the ground.

37. You know he has given a proper interpretation of the dream, and it will surely come to pass, now therefore take counsel and know what

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you will do and how the land will be delivered from the famine. Seek now and see whether the like can be found in whose heart there is wisdom and knowledge, and I will appoint him over the land. For you have heard what the Hebrew man has advised concerning this to save the land therewith from the famine, and I know that the land will not be delivered from the famine but with the advice of the Hebrew man that advised us.

38. And they all answered the king and said, the counsel which the Hebrew has given concerning this is good; now therefore, our lord and king, behold the whole land is in thy hand, do what seemeth good in thy sight. Him whom thou choosest, and whom thou in thy wisdom knowest to be wise and capable of delivering the land with his wisdom, him shall the king appoint to be under him over the land.

39. And the king said to all the officers, I have thought that since GOD has made known to the Hebrew man all that he has spoken, there is none so discreet and wise in the whole land as he is; if it seem good in your sight I will place him over the land, for he will save the land with his wisdom.

40. And all the officers answered the king and said, but surely it is written in the laws of Egypt and it should not be violated, that no man shall reign over Egypt nor be the second to the king, but one who has knowledge of all the languages of the sons of men. Now therefore our lord and king, behold this Hebrew man can only speak the Hebrew language, and how then can he be over us the second and he not even know our language?

41. Now we pray thee send for him, and let him come before thee, and prove him in all things and do as thou seest fit. And the king said, it shall be done so tomorrow, and the thing that you have spoken is good, and all the officers came on that day before the king.

42. And on that night the LORD sent one of his ministering angels, and he came unto the land of Egypt unto Joseph and the Angel of the

LORD stood over Joseph, and behold Joseph was lying in the bed at night in his master's house in the dungeon, for his master had put him back into the dungeon on account of his wife. A. M. 2230

43. And the Angel roused him from his sleep, and Joseph rose up and the Angel of the LORD was standing opposite to him; and the Angel of the LORD spoke with Joseph, and He Taught Him All The Languages of Man in That Night, and he called his name Jehoseph and left him, and Joseph returned and lay upon his bed, and Joseph was astonished at the vision which he saw.

CHAPTER 15

1. And it came to pass in the morning that the king sent for all his officers and servants, and they all came and sat before the king, and the king ordered Joseph to be brought, and the king's servants brought Joseph before Pharaoh. And the king came forth and ascended the steps of the throne, and Joseph spoke unto the king in All Languages, and Joseph went up to him and spoke unto the king until he arrived before the king in the Seventieth step, and he sat before the king. 2230

2. And the king greatly rejoiced on account of Joseph, and all the king's officers rejoiced greatly with the king when they heard all the words of Joseph. And the thing seemed good in the sight of the king and his officers, to appoint Joseph to be second to the king over the whole land of Egypt, and the king spoke to Joseph, saying, now thou didst give me counsel to appoint a wise man over the land of Egypt, in order with his wisdom to save the land from the famine, now therefore since GOD has made all this known to thee, and all the words which thou has spoken, there is not throughout the land a discreet and wise man like unto thee.

3. And thy name shall no more be called Joseph, but Zaphnath Paaneah shall be thy name; thou shalt be second to me, and according to thy

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word shall be all the affairs of my government, and at thy word shall my people go out and come in; also from under thy hand shall my servants and officers receive their salary which is given to them monthly, and to thee shall all the people of the land bow down; only in my throne will I be greater than thee.

4. And the king took off his ring from his hand, and put it upon the hand of Joseph, and the king dressed Joseph in a princely garment, and he put a golden crown upon his head, and he put a golden chain upon his neck. And the king commanded his servants, and they made him ride in the second chariot belonging to the king, that went opposite to the king's chariot and he caused him to ride upon a great and strong horse from the king's horses, and to be conducted through the streets of the land of Egypt.

5. And the king commanded that all those that played upon musical instruments should go forth with Joseph; one thousand timbrels, one thousand Mecholoth, and one thousand Nebelum went after him. And five thousand men, with drawn swords glittering in their hands, and they went marching and playing before Joseph, and twenty thousand of the great men of the king girt with girdles of skin covered with gold, marched at the right hand of Joseph, and twenty thousand at his left, and all the women and damsels went upon the roofs or stood in the streets playing and rejoicing at Joseph and gazed at the appearance of Joseph and his beauty.

6. And the king's people went before him and behind him, perfuming the road with frankincense and with cassia, and with all sorts of fine perfume, and scattered myrrh and aloes along the road, and twenty men proclaimed these words before him throughout the land in a loud voice, do you see this man whom the king has chosen to be his second? All the affairs of government shall be regulated by him, and he that transgresses his orders, or that does not bow down before him to the ground shall die, for he rebels against the king and his second.

7. And when the heralds had ceased proclaim-

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ing, all the people of Egypt bowed down to the ground before Joseph and said, may the king live, also may his second live; and all the people of Egypt bowed down along the road, and when the heralds approached them, they bowed down, and they rejoiced with all sorts of timbrels, mechol and nebel before Joseph.

8. And Joseph lifted up his eyes to heaven as he sat upon his horse, and called out and said, He raiseth the poor man from the dust, He lifteth up the needy from the dunghill. O LORD of Hosts, happy is the man who trusteth in Thee.

9. And Joseph passed throughout the land of Egypt with Pharaoh's servants and officers, and they showed him the whole land of Egypt and all the king's treasures. And Joseph returned and came on that day before Pharaoh, and the king gave unto Joseph a possession in the land of Egypt, of fields and vineyards, and the king gave unto Joseph three thousand talents of silver and one thousand talents of gold,* and onyx stones and bdellium and many gifts.

10. And on the next day the king commanded all the people of Egypt to bring unto Joseph offerings and gifts, and that he that violated the command of the king should die; and they made a high place in the street of the city, and they spread out garments there, and whoever brought anything to Joseph put it into the high place. And all the people of Egypt cast something into the high place, they cast golden rings, ear-rings and different vessels of gold and silver work, and onyx stones, and bdellium did he cast upon the high place, every one gave something of what he possessed.

11. And Joseph took all these and placed them in his treasures, and all the officers and nobles belonging to the king exalted Joseph and they gave him many gifts, seeing that the king had chosen him to be his second.

12. And the king sent to Potipherah, the son of

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*Note: 3000 talents of silver equals £1,200,000 and 1000 talents of gold equals £6,000,000. Total, 36,000,000 dollars.

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Ahiram priest of On, and he took his young daughter Osnath and gave her to Joseph for a wife. And the damsel was very comely, a virgin and Joseph took her for a wife; and the king said unto Joseph I am Pharaoh and beside thee none shall dare to lift up his hand or his foot to regulate Egypt.

13. And Joseph was thirty years old when he stood before Pharaoh, and Joseph went out from before the king and became the king's second in Egypt. And the king gave Joseph a hundred servants to attend him in his house, and Joseph also sent and purchased many servants and they remained in the house of Joseph.

14. Joseph then built a very magnificent house like unto the houses of kings for himself, before the court of the king's palace, and he made in the house a very large temple very elegant in appearance and convenient for his residence; three years was Joseph in erecting his house.

15. And Joseph made unto himself a very elegant throne of abundance of gold and silver, and he covered it with onyx stones and bdellium, and he made upon it the likeness of the whole land of Egypt, and the likeness of the river of Egypt that watereth the whole land of Egypt; and Joseph sat securely upon the throne in his house and the LORD increased Joseph's wisdom. And all the inhabitants of Egypt and Pharaoh's servants and his princes loved Joseph exceedingly, for this thing was from the LORD to Joseph.

16. And Joseph had an army that made war, going out in hosts and troops to the number of forty thousand six hundred men, capable of bearing arms to assist the king and Joseph against the enemy, besides the king's officers and his servants and inhabitants of Egypt without number. And Joseph gave unto his mighty men, and to all his host, shields and javelins and caps and coats of mail and stones for slinging.

17. At the revolution of the year, in the second year of Joseph's reigning over Egypt, the LORD gave great plenty throughout the land for seven years as Joseph had spoken, for the

LORD blessed all the produce of the earth. And Joseph's officers collected all the food of the good years and placed it in the treasures of Joseph. And when they gathered the food Joseph commanded that they should bring the corn in the ears, and also bring with it some of the soil of the field that it should not spoil. Joseph did according to this year by year during the seven years of plenty. A. M. 2231

18. And also all the inhabitants of Egypt gathered all sorts of food in their stores in great abundance during the seven good years, but they did not do unto it as Joseph did. And Joseph placed all the food that he had gathered in all the cities of Egypt, and he closed all the stores and placed sentinels over them.

19. (Joseph is about thirty-one years when his wife Osnath bares Manasseh.)

20. Joseph is thirty-four years when his wife Osnath bares Ephraim, and the lads grew up and they went in the ways and instruction of their father, they did not deviate from the way which their father taught them, either to the right or to the left. 2234

21. And the seven years of plenty were at an end and the seven years of famine came after them as Joseph had spoken. And all the people of Egypt saw that the famine had commenced and they opened their stores of corn and found all their food full of vermin and not fit to eat, and the people came and cried before Pharaoh for the famine was heavy upon them. 2238

22. And they said give food unto thy servants, and wherefore shall we die through hunger before thine eyes? And Pharaoh said unto them wherefore do you cry unto me? did not Joseph command that the corn should be laid up during the seven years of plenty for the years of famine? and wherefore did you not hearken unto his voice?

23. And the people answered the king, saying, as thy soul liveth, our lord, thy servants have done all that Joseph ordered, for thy servants also gathered in all the produce of their fields during the seven years of plenty and laid it in

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the stores unto this day. And when the famine prevailed over thy servants we opened our stores, and behold all our produce was filled with vermin and not fit for food.

24. And when the king heard this he was much terrified on account of the famine; and the king answered the people saying, since all this has happened unto you, go unto Joseph, do whatever he shall say unto you, transgress not his commands.

25. And all the people came to Joseph and said unto him, give us food and wherefore shall we die before thee through hunger? for we gathered in our produce during the seven years as thou didst command and thus has it befallen us. And when Joseph heard all the words of the people, Joseph opened all his stores of the produce and he sold it unto the people. And the famine prevailed throughout the land,, and the famine was in all countries, but in the land of Egypt there was produce for sale.

26. And all the inhabitants of the land of Canaan and the Philistines, and those beyond the Jordan, and the children of the east and all the cities of the land far and nigh heard that there was corn in Egypt, and they all came to Egypt to buy corn, for the famine prevailed over them.

27. And Joseph opened the stores of corn and placed officers over them and they daily sold to all that came. And Joseph knew that his brethren also would come to Egypt to buy corn, for the famine prevailed throughout the earth.

28. And Joseph commanded all his people that they should cause it to be proclaimed throughout the land of Egypt, saying, it is the pleasure of the king, of his second and of their great men that any person who wishes to buy corn in Egypt shall not send his servants to Egypt to purchase, but his sons, and also any Egyptian or Canaanite who shall come from buying corn in Egypt and shall sell it throughout the land, he shall die, for no one shall buy but for the support of his own household. And any man leading two or three beasts shall die for a man shall only lead his own beast.

29. And Joseph placed sentinels at the gates of Egypt, and commanded them, saying, any person who may come to buy corn, suffer him not to enter until his name, and the name of his father, and the name of his father's father be written down and whatever is written by day, send their names unto me in the evening that I may know their names. A. M. 2238

30. And Joseph did this so he might know when his brethren should come to Egypt to buy corn. And all the officers of Egypt did as Joseph had commanded, and all that came to Egypt to buy corn, the gate keepers would write their names, and their fathers' names, and daily bring them in the evening before Joseph.

CHAPTER 16

1. Joseph (is 38 years and his father 129 years) when Jacob heard that there was corn in Egypt, and he called unto his sons to go to Egypt to buy corn, for upon them also did the famine prevail, and he called unto his sons, saying, behold I hear there is corn in Egypt and all the people of the earth go there to purchase, now therefore go you also down to Egypt and buy us a little corn amongst those that come there, that we may not die. 2238 Gen. 42 ch.

2. And the sons of Jacob hearkened to the voice of their father, and they rose up to go down to Egypt to buy corn. And Jacob their father commanded them saying, when you come into the city do not enter together in one gate, on account of the inhabitants of the land. And the sons of Jacob went forth and they went to Egypt and did as their father had commanded them, and Jacob did not send Benjamin, for he said, lest an accident might befall him on the road like his brother; ten of Jacob's sons went forth.

3. And whilst the sons of Jacob were going on the road, they repented of what they had done to Joseph, and they spoke to each other, saying, we know that our brother Joseph went

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down to Egypt, and now we will seek him where we go, and if we find him we will take him for a ransom, and if not, then by force and we will die for him.

4. And when the sons of Jacob came near to Egypt they separated from each other and they came through ten gates of Egypt and the gate-keepers wrote their names on that day, and brought them to Joseph in the evening.

5. And Joseph read the names from the hand of the gate keepers of the city, and he found that his brethren had entered at the ten gates of the city, and Joseph at that time commanded that it should be proclaimed throughout the land of Egypt, saying, go forth all ye store guards, close all the corn stores and let only one remain open, that those who come may purchase from it, and they closed all the stores but one which was left open.

6. And Joseph gave the written names of his brethren to him that was set over the open store and he said unto him, whosoever shall come to thee to buy corn, ask his name, and when men of these names shall come before thee, seize them and send them to me.

7. And when the sons of Jacob came into the city, they joined together to seek Joseph before they bought themselves corn. And the man who was set over the open store sought for those names which Joseph had given him but he could not find them, and he sent to Joseph, saying, these three days have passed, and those men whose names thou didst give unto me have not come; and Joseph sent servants to seek the men in all Egypt, and to bring them before him.

8. And they sought for them into Egypt and Goshen and in the city of Raamses and could not find them. And Joseph continued to send sixteen servants to seek his brothers and they spread out in the four corners of the city, and four of the servants went into the house of the harlots, and they found the ten men there seeking their brother.

9. And these four men brought them before Joseph, and they bowed down to him to the

ground, and Joseph was sitting upon his throne in his temple, clothed with princely garments, and upon his head was a large crown of gold, and all the mighty men were sitting around him.

10. And the sons of Jacob saw Joseph, and his figure and comeliness and dignity of countenance seemed wonderful in their eyes, and they again bowed down to him to the ground. Joseph recognised his brothers but they knew him not, for Joseph was very great in their eyes.

11. And Joseph spoke to them, saying, from whence come ye? and they all said, thy servants have come from the land of Canaan to buy corn, for the famine prevails throughout the earth, and thy servants heard there was corn in Egypt, so they have come amongst the other comers to buy corn for their support.

12. And Joseph answered them, saying, if you have come to purchase as you say, why do you come through ten gates of the city? it can only be that you have come to spy out the land. And they all together answered Joseph, saying, not so my lord, thy servants are not spies, but we have come to buy corn, for thy servants are all brothers, the sons of one man in the land of Canaan, and our father commanded us, saying when you come to the city do not enter together at one gate on account of the inhabitants of the land.

13. And Joseph again answered them and said, this is the thing which I spoke unto you, you have come to spy through the land, therefore you all came through ten gates of the city; you have come to see the nakedness of the land. Surely everyone that cometh to buy corn goeth his way, and you are already three days in the land and what do you do in the walls of harlots in which you have been for these three days? surely spies do like unto these things.

14. And they said unto Joseph, far be it from our lord to speak thus, for we are twelve brothers, the sons of our father Jacob, in the land of Canaan, the son of Isaac, the son of Abraham, the Hebrew, and behold the youngest is with our father this day in the land of Canaan, and one is not, for he was lost from us, and we thought per-

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haps he might be in this land, so we are seeking him throughout the land, and have come even to the houses of harlots to seek him there.

15. And Joseph said unto them, and have you then sought him throughout the earth, that there only remained Egypt for you to seek him in? And what also should your brother do in the houses of harlots, although he were in Egypt? have you not said that you are from the sons of Isaac, the son of Abraham, and what shall the sons of Jacob do then in the houses of harlots?

16. And they said unto him, because we heard that Ishmeelites stole him from us, it was told unto us that they sold him in Egypt, and thy servant, our brother is very comely and well favored, so we thought he would surely be in the houses of harlots, therefore thy servants went there to seek him and give ransom for him.

17. And Joseph still answered them, saying, surely you speak falsely and utter lies, to say of yourselves that you are the sons of Abraham; as Pharaoh liveth you are spies, therefore have you come to the houses of harlots that you should not be known. And Joseph said unto them, and now if you find him, and his master requireth of you a great price, will you give it for him? and they all said, it shall be given. And he said unto them, and if his master will not consent to part with him for a great price, what will you do unto him on his account? and they said, if he will not give him unto us we will slay him, and take our brother and go away.

18. And Joseph said unto them, this is the thing which I have spoken to you; you are spies, for you are come to slay the inhabitants of the land, for we heard that two of your brethren smote all the inhabitants of Shechem, in the land of Canaan, on account of your sister, and you now come to do the like in Egypt on account of your brother. Only hereby shall I know that you are true men; if you will send home one from amongst you to fetch your youngest brother from your father and to bring him here unto me, and by doing this thing I will know you are right.

19. And Joseph called to seventy of his mighty

men, and he said unto them, take these men and bring them into the ward. And the mighty men took the ten men and put them into the ward, and they were in the ward three days. And on the third day Joseph had them brought out of the ward, and he said unto them, do this for yourselves if you be true men, so you may live, one of your brethren shall be confined in the ward whilst you go and take home the corn for your household to the land of Canaan, and fetch your youngest brother and bring him here unto me, that I may know that you are true men when you do this thing.

20. And Joseph went out from them and came into his chamber, and wept a great weeping, for his pity was excited for them, and he washed his face, and returned to them again, and he took Simeon from them and ordered him to be bound, but Simeon was not willing to be done so, for he was a very powerful man and they could not bind him. And Joseph called unto his mighty men and seventy valiant men came before him with drawn swords in their hands, and the sons of Jacob were terrified at them.

21. And Joseph said unto them, seize this man, and confine him in prison until his brethren come to him, and Joseph's valiant men hastened and they all laid hold of Simeon to bind him, and Simeon gave a loud and terrible Shriek and the cry was heard at a distance, and all the valiant men of Joseph were so terrified at the sound of the shriek that they fell upon their faces, and they were greatly afraid and fled. And all the men that were with Joseph fled, for they were greatly afraid of their lives, only Joseph and Manasseh his son remained there, and Manasseh the son of Joseph saw the strength of Simeon, and he was exceedingly wroth.

22. And Manasseh the son of Joseph rose up to Simeon, and Manasseh smote Simeon a heavy blow with his fist against the back of his neck, and Simeon was Stilled of his rage. And Manasseh laid hold of Simeon and he seized him, and he bound him and brought him into the house of confinement, and all the sons of Jacob were as-

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tonished at the act of the youth. And Simeon said unto his brethren, none of you must say that this is the Smiting of an Egyptian, but it is the Smiting of the House of my father.

23. And after this Joseph ordered him to be called who was set over the storehouse, to fill their sacks with corn as much as they could carry, and to restore every man's money into his sack, and to give them provisions for the road, And Joseph commanded them saying, take heed less you transgress my orders to bring your brother as I have told you, and it shall be when you bring your brother hither unto me then I will know that you are true men, and you shall traffick in the land, and I will restore unto you your brother and you shall return in peace to your father.

24. And they all answered and said, according as our lord speaketh so will we do, and they bowed down to him to the ground. And every man lifted up his corn upon his ass, and they went out to go to the land of Canaan to their father, and they came to the inn and Levi spread his sack to give provender to his ass, when he saw and behold his money in full weight was in his sack.

25. And Levi was greatly afraid, and he said unto his brethren, my money is restored and lo, it is even in my sack, and the men were greatly terrified and they said what is this that GOD hath done unto us? And they all said, and where is the LORD'S kindness with our fathers with Abraham, Isaac and Jacob, that the LORD has this day delivered us into the hands of the king of Egypt to plot against us?

26. And Judah said we are guilty sinners before the LORD our GOD in having sold our brother, our own flesh, and wherefore do you say, where is the LORD'S kindness with our fathers? And Reuben said unto them, said I not unto you, do not sin against the lad and you would not listen to me? now GOD requireth him from us, and how dare we say, where is the LORD'S kindness with our fathers, whilst you have sinned unto the LORD?

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27. And they tarried over night in that place and they rose up early in the morning and laded their asses with their corn, and they led them on and came to their father's house in the land of Canaan. And Jacob and his household went out to meet his sons, and Jacob saw and behold Simeon was not with them, and Jacob said where is your brother Simeon, whom I do not see? and his sons told him all that had happened to them. 2238

28. And they entered their house and every man opened his sack and they saw every man's bundle of money was there, at which they and their father were greatly terrified. And Jacob said unto them, what is this that you have done to me? I sent your brother Joseph to inquire after your welfare and you said unto me, a wild beast did devour him.

29. And Simeon went with you to buy food and you say the king of Egypt hath confined him in prison, and you wish to take Benjamin to cause his death also, and bring my gray hairs with sorrow to the grave on account of Benjamin and his brother Joseph. Now therefore my son shall not go down with you, for his brother is dead and he is left alone, and mischief may befall him by the way as it befell his brother.

30. And Reuben said unto his father, thou shalt slay my two sons if I do not bring thy son and place him before thee; and Jacob said unto his sons abide ye here and do not go down to Egypt, for my son shall not go with you to Egypt, nor die like his brother. And Judah said unto them, refrain ye from him until the corn is finished, and he will then say take down your brother, when he will find his own life and the life of his household in danger from the famine. And the sons of Jacob remained in Canaan a year and two months until their corn was finished. 2239

31. And it came to pass after their corn was finished, the whole household of Jacob was pinched with hunger, and all the infants of the sons of Jacob came together and approached Jacob and said unto him give us bread and wherefore shall we all perish through hunger in thy presence? Jacob heard the words of his son's

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children, and he wept a great weeping, and his pity was roused for them, and Jacob called unto his sons and they came and sat before him. And Jacob said unto them, have you not seen how your children have been weeping over me this day, saying, give unto us bread and there is none? now therefore return and buy us a little food.

32. And Judah said unto his father, if thou wilt send our brother with us we will go down and buy corn for thee, and if thou wilt not send him then we will not go down, for surely the king of Egypt particularly enjoined us, saying, you shall not see my face unless your brother be with you, for the king of Egypt is a strong and mighty king and behold if we shall go to him without our brother we shall all be put to death.

33. Dost thou not know and has thou not heard that this king is very powerful and wise and there is not like unto him in all the earth? Surely amongst all the kings of the earth there is none greater than Abimelech king of the Philistines, yet the king of Egypt is greater and mightier than he, and Abimelech can only be compared to one of his officers.

34. Father, thou hast not seen his palace and his throne and his servants standing before him; thou hast not seen that king upon his throne in his pomp and royal appearance dressed in his kingly robes with a large golden crown upon his head; thou hast not seen the wisdom, understanding and knowledge which GOD has given in his heart, nor heard his sweet voice when he spake unto us.

35. We know not, father, who made him acquainted with our names and all that befell us, yet he asked after thee, saying, is your father living, and is it well with him? Thou hast not seen the affairs of the government of Egypt regulated by him, without inquiring of Pharaoh his lord; thou hast not seen the awe and fear which he impressed upon all the Egyptians.

36. And also when we went from him, we threatened to do unto Egypt like unto the rest of the cities of the Amorites, and we were exceed-

ingly wroth against all his words which he spoke considering us as spies, and now when we shall again come before him his terror will fall upon us all, and not one of us will be able to speak to him either a little or great thing. A. M. 2239

37. Now therefore father send, we pray thee the lad with us, and we will go down and buy thee food for our support, and not die through hunger; and Jacob said, why have you dealt so ill with me to tell the king you had a brother? What is this thing that you have done unto me? And Judah said unto Jacob his father, give the lad into my care and we will rise up and go to Egypt and buy corn, and then return, and it shall be when we return if the lad be not with us, then let me bear thy blame forever. Hast thou seen all our infants weeping through hunger and there is no power in thy hand to satisfy them? now let thy pity be roused for them and send our brother with us and we will go.

38. For how will the LORD'S Kindness to our ancestors be Manifested to thee when thou sayest that the king of Egypt Will Take away thy son? as the LORD liveth I will not leave him until I bring him and place him before thee; but pray for us unto the LORD, that he may deal kindly with us, to cause us to be received favorably and kindly before the king of Egypt and his men, for had we not delayed surely now we had returned the second time with thy son. And Jacob said unto his sons, I trust in the LORD GOD that he may deliver you and give you favor in the sight of the king of Egypt, and his men.

39. Now therefore rise up and go to the man, and take for him in your hand a present from what can be obtained in the land and bring it before him and may the ALMIGHTY GOD give you mercy before him that he may send Benjamin and Simeon your brethren with you; and all the men rose up, and they took their brother Benjamin and they took in their hands a large present of the best of the land, and they also took a double portion of silver. And Jacob strictly commanded his sons concerning Benjamin, saying take heed of him in the way in which you are going, and do Gen. 43 ch.

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not separate yourselves from him in the road, neither in Egypt.

40. And Jacob rose up from his sons and spread forth his hands and he prayed unto the LORD on account of his sons, saying, O LORD GOD of heaven and earth, remember thy covenant with our father Abraham, remember it with my father Isaac and deal kindly with my sons and deliver them not into the hands of the king of Egypt; do it I pray thee O GOD for the sake of thy mercies and redeem all my children and rescue them from Egyptian power, and send them their two brothers.

41. And Jacob wrote a record to the king of Egypt and gave it into the hands of his sons for the king of Egypt, saying, From thy servant Jacob son of Isaac, son of Abraham the Hebrew, the Prince of GOD, to the powerful and wise king, a revealer of secrets, king of Egypt, Greeting:—Be it known to my lord the king of Egypt, the famine was sore upon us in the land of Canaan, and I sent my sons to thee to buy us a little food from thee for our support; for my sons surrounded me and I being very old cannot see with my eyes, for my eyes have become very heavy through age, as well as with daily weeping for my son Joseph, who was lost from before me,

42. And I commanded my sons that they should not enter together the gates of the city when they came to Egypt, on account of the inhabitants of the land; and I also commanded to go about Egypt to seek for my son Joseph, perhaps they might find him there, and they did so and thou didst consider them as spies in the land. Have we not heard concerning thee, that thou didst interpret Pharaoh's dream and didst speak truly unto him? How then dost thou not know in thy wisdom whether my sons are spies or not?

43. Now therefore my lord and king, behold I have sent my son before thee, as thou didst speak unto my sons; I beseech thee to put thy eyes upon him until he is returned to me in peace with his brethren. For dost thou not know, or hast thou not heard that which our GOD did unto Pharaoh when he took my mother Sarah, and

what he did unto Abimelech king of the Philistines on account of her, and also what our father Abraham did unto the four kings of Elam, how he smote them all with a few men that were with him? And also what my two sons Simeon and Levi did unto the eight cities of the Amorites, how they destroyed them on account of their sister Dinah? A. M. 2239

44. And also on account of their brother Benjamin they consoled themselves for the loss of his brother Joseph; what will they then do for him when they see the hand of thy people prevailing over them for his sake? Dost thou not know, O king of Egypt, that the power of GOD is with us, and that also GOD ever heareth our prayers and forsaketh us not all the days?

45. Now therefore behold Benjamin my son cometh unto thee with my sons, take heed of him and put thy eyes upon him, and then will GOD place his eyes over thee and throughout thy kingdom. Now I have told thee all there is in my heart, and behold my sons are coming to thee with their brother, examine the face of the whole earth for their sake and send them back in peace with their brethren. And Jacob gave the record to his sons into the care of Judah to give it unto the king of Egypt.

CHAPTER 17

1. And the sons of Jacob rose up and took Benjamin and the whole of the presents and went and came to Egypt and they stood before Joseph. And Joseph beheld his brother with them and he saluted them, and Joseph commanded the superintendent of his house to give to his brethren to eat, and he did so unto them. And at noon time Joseph sent for the men to come before him with Benjamin. 2239 Gen. 43:15

2. And the men told the superintendent of Joseph's house concerning the silver that was returned in their sacks, and he said unto them, it will be well with you, fear not, and he brought their brother Simeon unto them. And Simeon

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said unto his brethren, the lord of the Egyptians has acted very kindly unto me, he did not keep me bound, as you saw with your eyes, for when you went out from the city he let me free and dealt kindly with me in the house.

3. And Judah took Benjamin by the hand, and they came before Joseph, and they bowed down to him to the ground; and the men gave the present unto Joseph and they all sat before him, and Joseph said unto them, is it well with you, is it well with your children, is it well with your aged father? and they said it is well, and Judah took the record which Jacob had sent and gave it into the hand of Joseph.

4. And Joseph read the letter and knew his father's writing, and he wished to weep and he went into an inner room, and he wept a great weeping; and he went out and he lifted up his eyes and beheld his brother Benjamin, and he said, is this your brother of whom you spoke unto me? And Benjamin approached Joseph and Joseph placed his hand upon his head and he said unto him, may GOD be gracious unto thee my son. And Joseph again wished to weep, and he entered the chamber, and he wept there, and he washed his face, and went out, and he said, prepare food.

5. And Joseph had a cup from which he drank, it was of silver beautifully inlaid with onyx stones and bdellium, and Joseph struck the cup in the sight of his brethren and said unto them, I know by this cup that Reuben is the first born, Simeon and Levi and Judah, Issachar and Zebulun are children of one mother, seat yourselves to eat according to your births. And he placed the others according to their births, and he said, I know that this your youngest brother has no brother, and I, like him, have no brother, he shall therefore sit down to eat with me.

6. And Benjamin went up before Joseph and sat upon the throne, and the men beheld the acts of Joseph, and they were astonished at them; and the men ate and drank at that time with Joseph, and he then gave presents unto them, and Joseph gave one present unto Benjamin, and

Manasseh and Ephraim saw the acts of their father, and they each gave a present unto him, and Osnath gave him one present, and they were five presents in the hand of Benjamin; and Benjamin was still sitting upon the throne before Joseph. And Joseph said unto him hast thou begotten any children? and he said, thy servant has ten sons, and these are their names, Bela, Becher, Ashbal, Gera, Naaman, Achi, Rosh, Mupim, Chupim and Ord. A. M. 2239

7. At that time Joseph commanded his officer to fill their sacks with food, and to put each man's money into his sack, and to put the cup in Benjamin's sack, and to give them provisions for the road, and they did so unto them. And they rose up early next morning, and they saddled their asses with their corn, and they went toward the land of Canaan with their brother Benjamin. Gen. 44 ch.

8. They had not gone far from Egypt when Joseph commanded him that was set over his house, saying, rise, pursue these men before they get too far from Egypt, and say unto them, why have you stolen my master's cup? And Joseph's officer rose up and he reached them, and he spoke unto them all the words of Joseph; and when they heard this thing they became exceedingly wroth, and they said, he with whom thy master's cup shall be found shall die, and we will also become slaves.

9. And they hastened and each man brought down his sack from his ass, and they looked in their bags and the cup was found in Benjamin's bag, and they all tore their garments and they returned to the city, and they smote Benjamin in the road, continually smiting him until he came into the city, and Judah's anger was kindled, and he said this man has only brought me back to destroy Egypt this day. And they came to Joseph's house and they found Joseph sitting upon his throne, and all the mighty men standing at his right and left.

10. And Joseph said unto them, what is this act that you have done, that you took my silver cup and went away? but I know that you took

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it in order to know thereby in what part of the land your brother was. And Judah said, what shall we say to our lord, what shall we speak and how shall we justify ourselves? GOD has this day found the iniquity of all thy servants, therefor has he done this thing to us this day.

11. And Joseph rose up and caught hold of Benjamin and took him from his brethren with violence, and he came to the house and locked the door at them, and Joseph commanded him that was set over his house that he should say unto them, thus saith the king, go in peace to your father, behold I have taken the man in whose hand my cup was found.

12. And when Judah saw the dealings of Joseph with them Judah approached and broke open the door, and came with his brethren before Joseph and Judah said unto Joseph, let it not seem grievous in the sight of my lord, may thy servant I pray thee speak a word before thee? and Joseph said unto him, speak. And Judah said unto Joseph, surely when we first came to our lord to buy food, thou didst consider us as spies of the land, and we brought our brother Benjamin before thee and thou still makest sport of us this day.

13. Now therefore let the king hear my words, and send I pray thee our brother that he may go along with us to our father, lest thy soul perish this day with all the souls of the inhabitants of Egypt. Dost thou not know what two of my brethren Simeon and Levi did unto the city of Shechem and unto seven cities of the Amorites on account of our sister Dinah, and also what they would do for the sake of their brother Benjamin? and I with my strength, who am greater and mightier than both of them, will come this day upon thee and thy land if thou art unwilling to send our brother.

14. Hast thou not heard what our GOD who made choice of us did unto Pharaoh on account of Sarah our mother, whom he took away from our father, that He smote him and his household with plagues; so will our GOD do unto thee on account of Benjamin whom thou hast this day taken from his father, for our GOD will remem-

ber his covenant with our father Abraham and bring evil upon thee, because thou hast grieved the soul of our father this day.

15. Now therefore hear my words that I have this day spoken unto thee, and send our brother that he may go away lest thou and the people of thy land die by the sword, for all of you cannot prevail over me, surely it becometh Thee and thy People to Fear me; as the LORD liveth if I once draw my sword I shall Not Sheathe it again until I shall this day have slain all Egypt, and I will commence with Thee and finish with Pharaoh thy master.

16. And Joseph answered and said unto him, surely strength belongeth not alone to thee; I am stronger and mightier than thou; surely if thou drawest thy sword I will put it to thy neck and the necks of all thy brethren. And Judah said, GOD is witness between us, that we have not hitherto desired to battle with thee, only give us our brother and we will go from thee; and Joseph said, as Pharaoh liveth, if all the kings of Canaan came together with you, you could not take him from my hand, now therefore go your way to your father, and your brother shall be unto me for a slave for he has robbed the king's house.

17. And Judah said, cease this accusation about stealing thy cup which thou didst place in our brother's bag and sayest that he has stolen it from thee. And Joseph answered and said take unto you this cup and go from me and leave your brother for a slave, for it is the judgment of a thief to be a slave. And Judah said, why art thou not ashamed of thy words, to leave our brother and take thy cup? surely we will not leave our brother for all the silver that is found in any man's hand, we will rather die over him.

18. And Joseph answered, and why did you forsake your brother and sell him for twenty pieces of silver unto this day, and why then will you not do the same to this your brother? And Judah said what shall we say unto our father when he seeth that our brother cometh not with us, for he will grieve over him? And Joseph said, say unto your father the rope is gone after the bucket.

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19. And Judah said, surely thou art a king, and why givest thou a false judgment? And Joseph answered and said, there is no false judgment in the word that I spoke on account of your brother Joseph, for all of you sold him to the Midianites for twenty pieces of silver, and you all denied it to your father and said unto him an evil beast has devoured him, Joseph has been torn to pieces.

20. And Judah said, behold the fire of Shem burneth in my heart, now I will burn all your land with fire; and Joseph said surely thy daughter-in-law Tamar who killed your sons extinguished the fire of Shem. And Judah said, if I pluck out a single hair from my flesh I will fill all Egypt with its blood. And Joseph said, such is your custom to do as you did to your brother whom you sold, and you dipped his coat in blood and brought it to your father so that he might say an evil beast devoured him and here is his blood.

21. And when Judah heard this thing he was exceedingly wroth and his anger burned within him, and there was before him in that place a stone the weight of which was about 400 shekels (about 12½ lbs. Av.) and Judah's anger was kindled and he took the stone in one hand and cast it to the heavens and caught it with his left hand, and he placed it afterward under his legs, and he sat upon it with all his strength and the stone was turned into dust from the force of Judah.

22. And Joseph saw the act of Judah and he was very much afraid, but he commanded Menasseh his son and he also did with another stone like unto the act of Judah, and Judah said unto his brethren, let not any of you say, this man is an Egyptian, but by his doing this thing he is of our father's family.

23. And Joseph said, not to you only is strength given, for we are also powerful men and why will you boast over us all? And Judah said unto Joseph, send I pray thee our brother and ruin not thy country this day. And Joseph said unto them go and tell your father an evil beast hath devoured him as you said concerning your brother Joseph.

24. And Judah spoke to his brother Naphtali,

and said unto him make haste, go now and number all the streets of Egypt and come and tell me, and Naphtali went as Judah had commanded him, for Naphtali was lightfooted as one of the stags, and he would go upon the ears of corn and they would not break under him, and he numbered all the streets of Egypt, and found them to be twelve, and he came hastily and told Judah, and Judah said unto his brethren, hasten you and put on every man his sword upon his loins and we will come over Egypt, and smite them all, I will destroy three of the streets with my strength, and you shall each destroy one street.

25. And when Judah was speaking this thing, behold the inhabitants of Egypt and all the mighty men, for whom Joseph had previously sent Menasseh, came toward them with all sorts of musical instruments and with loud shouting and their number was five hundred cavalry and ten thousand infantry, and four hundred men who could fight without sword or spear only with their hands and strength.

26. And all the mighty men came with great storming and shouting; and they all surrounded the sons of Jacob and terrified them, and the ground quaked at the sound of their shouting; and when Judah saw all the people of Egypt surrounding them at the command of Joseph to terrify them; then Judah hastened and drew his sword, and uttered a loud and bitter scream and he smote with his sword, and he sprang upon the ground, and he continued to Shout. And when he did this the LORD caused the terror of Judah to fall upon the valiant men and all the people that surrounded them.

27. And they all fled at the sound of their shouting, and they were terrified and fell one upon the other and many of them died as they fell and they all fled, and whilst they were fleeing Judah and his brethren pursued them unto the house of Pharaoh, and they all escaped, and they returned to Joseph's house and Judah again sat before Joseph and Roared at him like a Lion, and gave a great and tremendous Shriek at him.

28. And the shriek was heard at a distance and

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all the inhabitants of Succoth heard it, and all Egypt quaked at the sound of the Shriek, and also the walls of Egypt and of the land of Goshen Fell in from the Shaking of the earth, and Pharaoh also fell from his throne upon the ground, and also all the pregnant women of Egypt and Goshen miscarried when they heard the voice of the shaking, for they were terribly afraid.

29. And Pharaoh sent out word saying, what is this thing that has this day happened in the land of Egypt? and they told him all the things from beginning to end, and Pharaoh was alarmed and wondered and was greatly afraid. And his fright increased when he heard these things, and he sent unto Joseph, saying, thou hast brought unto me the Hebrews to destroy Egypt; what wilt thou do with that thievish slave? send him away and let him go with his brethren, and let us not perish through their evil, even we, you and all Egypt.

30. And if thou desirest not to do this thing cast off from thee all my valuable things, and go with them to their land, if thou delightest in it, for they will this day destroy my whole country and slay all my people; even all the women of Egypt have miscarried through their screams; see what they have done merely by their Shouting and speaking, moreover if they fight with the sword, they will destroy the land; now therefore choose that which thou desirest, whether me or the Hebrews, whether Egypt or the land of the Hebrews.

31. And they came and told Joseph the words of Pharaoh that he said concerning him, and Joseph was greatly afraid at the words of Pharaoh, and Judah and his brethren were still standing before Joseph indignant and enraged and they all Roared at Joseph like the Roaring of the sea and its waves. And Joseph was greatly afraid of his brethren and on account of Pharaoh, and Joseph sought a pretext to make himself known unto his brethren lest they should destroy all Egypt.

32. And Joseph commanded Manasseh his son

and Manasseh went and approached Judah, and placed his hand upon his shoulder, and the Anger of Judah Was Stilled. And Joseph said unto Judah tell me truly why from amongst all thy brethren dost thou wrangle with me on account of the lad as none of them has spoken one word concerning him. A. M. 2239

33. And Judah answered Joseph saying, surely thou must know that I was security for the lad to his father, therefore have I approached thee, for I saw that thou wast unwililng to suffer him to go from thee; now therefore may I find grace in thy sight that thou shalt send him with his brothers and I will remain a substitute for him, to serve thee in whatever thou desirest, for wheresoever thou shalt send me I will go to serve thee with great energy.

34. And Joseph answered and said, on this condition will I send your brother, if you will bring before me his brother the son of his mother, of whom you said that he had gone down to Egypt, and it shall come to pass when you bring unto me his brother I will take him in his stead, because not one of you was security for him to your father, I will then send with you his brother for whom you have been security. And Judah's anger was kindled against Joseph when he spoke this thing, and his eyes Dropped Blood with Anger, and he said unto his brethren, how doth this man this day seek his own destruction and that of all Egypt.

35. And Joseph, discerning by Judah's countenance that his anger began to kindle, said unto his brethren, surely you said that your brother was either dead or lost, now if I should call him this day and he should come before you, would you give him unto me instead of his brother? And Joseph began to call out Joseph, Joseph, come this day before me, and appear to thy brethren and sit before them.

36. And when Joseph spoke this thing before them, they looked each a different way to see from where Joseph would come before them. And Joseph observed all their acts, and said unto them, why do you look here and there? I Am Joseph Gen. 45 ch.

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whom ye sold into Egypt, now therefore let it not grieve you that you sold me, for as a support during the famine did GOD send me before you.

37. And his brethren were terrified at him when they heard the words of Joseph, and Judah was exceedingly terrified at him. And when Benjamin heard the words of Joseph, for he was before them in the inner part of the house, Benjamin ran unto Joseph his brother and embraced him and fell upon his neck, and they wept. And when Joseph's brethren saw this, they also fell upon Joseph and embraced him and they wept a great weeping with Joseph.

38. And Pharaoh heard they were Joseph's brethren, and it pleased him exceedingly, for he was afraid of them lest they should destroy Egypt. And Pharaoh sent his servants unto Joseph to congratulate him concerning his brethren who had come to him, and all the captains of the armies and troops that were in Egypt came to rejoice with Joseph. And Pharaoh sent his servants to Joseph, saying, tell thy brethren to fetch all belonging to them and let them come to me and I will place them in the best part of the land of Egypt.

39. And Joseph commanded his superintendent to bring out gifts and garments to his brethren and Joseph divided them amongst his brethren. And he gave unto each of his brethren a change of garments of gold and silver and Joseph commanded them all to be dressed in these garments and to be brought before Pharaoh. And Pharaoh seeing that all Joseph's brothers were valiant men, and of beautiful appearance he greatly rejoiced.

40. And Joseph rose up and gave unto them eleven chariots from Pharaoh and Joseph gave unto them his chariot, upon which he rode on the day of his being crowned in Egypt, to fetch his father to Egypt; and he gave to each of his brothers three hundred pieces of silver and to each of his brother's sons one hundred pieces of silver and to Benjamin's ten sons he gave fifty pieces of silver and ten chariots on account of Pharaoh and sent ten suits of garments for Benjamin's ten sons a portion above the rest of the children of the

sons of Jacob. A. M. 2239

41. And he sent to his father ten asses laden with the luxuries of Egypt and she asses laden with corn and bread as provision for the road. And he sent unto his sister Dinah and to the wives of Benjamin garments of silver and gold and frinkincense and myrrh, and aloes and women's ornaments in great plenty from the wives of Pharaoh.

42. And he sent his eleven brethren away and Joseph went out with them to accompany them on the road unto the borders of Egypt, and he said unto them, do not quarrel on the road, for this thing was from the LORD to keep a great people from starvation for there will be yet five years of famine in the land. And he commanded them saying, when you come into Canaan do not come suddenly before my father in this affair, but act in your wisdom.

43. And Joseph left them and returned to Egypt and his brethren went on to Canaan with joy and cheerfulness and when they came nigh unto their homes they found Serach, the daughter of Asher, coming to meet them, and they gave her a harp, saying, go now and sit before our father, and strike upon the harp and speak these words.

44. And she took the harp and hastened before them and she came and sat near Jacob; and played well and sang and uttered in the sweetness of her words, Joseph my uncle is living, and he ruleth throughout the land of Egypt, and is not dead. And Jacob heard her words and they were agreeable to him. He listened while she repeated them twice and thrice and joy entered the heart of Jacob at the sweetness of her words, and the Spirit of GOD was upon him, and he knew all her words to be true.

45. And Jacob blessed Serach when she spoke these words before him, and he said unto her, my daughter, may death never prevail over thee, for thou hast revived my spirit and she continued to sing these words, and Jacob listened and it pleased him and he rejoiced. Whilst he was yet speaking with her, behold his sons came to him with horses and chariots and royal garments

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2239 46. And Jacob rose up to meet them and they said unto him, be informed that our brother Joseph is living, and it is he who ruleth throughout the land of Egypt, and it is he who spoke unto us as we told thee. And Jacob heard all the words of his sons, and his heart palpitated at their words for he could not believe them until he saw all that Joseph had given them and what he had sent him, and he rejoiced exceedingly on account of his son.

47. And Jacob said it is enough for me, that my son Joseph is still living, I will go and see him before I die. And Jacob put on the garments and turban which Joseph had sent him and they all greatly rejoiced that Joseph was still living and that he ruled Egypt. And Jacob made a feast for three days and all the kings of Canaan and nobles of the land ate and drank and rejoiced in the house of Jacob.

CHAPTER 18

2239 1. And it came to pass after this that Jacob
Gen. 46 ch. said, I will go and see my son Joseph in Egypt and will then come back to the land of Canaan. And the word of the LORD came unto him saying, go down to Egypt with all thy household and remain there, fear not to go down to Egypt for I will there make of thee a great nation. And Jacob left Beersheba with joy and gladness of heart, and went to the land of Egypt (582 years after the flood) and when they came near Egypt Jacob sent Judah before him to Joseph and they assigned for them a place in the land of Goshen for all his household, and Judah returned and came along the road to his father.

2. And Joseph harnessed the chariot, and he assembled his mighty men and his servants and all the officers of Egypt in order to go and meet his father Jacob, and Joseph's mandate was proclaimed in Egypt, saying, All that do not go to meet Jacob shall die. And on the next day Joseph went forth with all Egypt, a great and mighty

host, all dressed in garments of silver and gold and their instruments of war with them. And they all went to meet Jacob with all sorts of musical instruments, with drums and timbrels, strewing myrrh and aloes all along the road, and the earth shook at their shouting. A. M. 2239

3. And when Joseph came within fifty cubits (75 to 85 ft.) of his father, he alighted from his chariot and he walked toward his father and the officers and nobles of Egypt also alighted and walked on foot toward Jacob. And when Jacob approached the camp of Joseph, Jacob said to Judah, who is that man dressed in kingly robes with a very red garment upon him and a royal crown upon his head who has alighted from his chariot and is coming toward us? and Judah said he is thy son Joseph the king; and Jacob rejoiced in seeing the glory of his son. And Joseph came nigh unto his father and he bowed to his father, and all the men of the camp bowed down to the ground before Jacob.

4. And Jacob ran and hastened to his son Joseph and fell upon his neck and kissed him, and Joseph also embraced his father and kissed him and they wept and all the people of Egypt wept with them. And Jacob said unto Joseph now I will die cheerfully after I have seen thy face that thou art still living and with glory.

5. And Jacob and his sons and all the children of his household came with Joseph to Egypt, and Joseph placed them in the best part of Egypt, in the land of Goshen. And Joseph took from his brethren Reuben, Issachar, Zebulun and Benjamin and he placed them before Pharaoh. And Joseph spoke unto Pharaoh, saying, my brethren and my father's household and all belonging to them together with their flocks and cattle have come unto me from the land of Canaan to sojourn in Egypt.

6. And Pharaoh said unto Joseph, place thy father and thy brethren in the best part of the land and cause them to eat of the fat of the land. And Joseph answered saying, I have stationed them in the land of Goshen for they are shepherds, therefore let them remain in Goshen to feed their

A. M. flocks apart from the Egyptians.

2239 7. And Pharaoh said unto Joseph, do with thy brethren all that they shall say unto thee; and the sons of Jacob bowed down to Pharaoh and they went forth from him in peace, and Joseph afterward brought his father before Pharaoh, and Jacob came and bowed down to Pharaoh, and Jacob blessed Pharaoh and he went out. And Jacob was one hundred and thirty years old.

8. And Joseph gave unto his brethren and the whole of his father's household clothes and garments year by year. And Joseph maintained Jacob and his brethren and all his father's household with bread. And all Egypt ate bread from the house of Joseph, for all the Egyptians sold all belonging to them on account of the famine. And Joseph purchased all the lands and fields of Egypt for bread on account of Pharaoh.

9. And Joseph collected all the silver and gold that came unto him for the corn which they bought, besides an immense quantity of onyx stones, bdellium and valuable garments which they brought to Joseph when their money was
2244 spent. And the days of the famine ceased after that in the land, and they sowed and reaped in the whole land and they obtained the usual quantity year by year; they lacked nothing.

2256 10. And Jacob lived in the land of Egypt sev-
Gen. 48 ch. enteen years, and the years of his life were one hundred forty-seven years. At that time Jacob was attacked with that illness of which he died, and he sent and called for his son Joseph from Egypt, and Joseph came unto his father. And Jacob said unto Joseph and his sons behold I die, and the GOD of your ancestors will visit you, and bring you back to the land which the LORD sware to give unto you and unto your children after you; now therefore when I am dead, bury me in the cave which is in Machpelah in Hebron near my ancestors,

11. Now call your children unto me that I may bless them, and they came and sat before him, and Jacob blessed them and said, the LORD GOD of your fathers shall grant you a thousand times as much and bless you, and may he give you the

blessing of your father Abraham; and all the children of Jacob's sons went forth on that day after he had blessed them. A. M. 2256

12. The next day Jacob again called for his sons, and they all assembled and came to him and sat before him, and Jacob on that day blessed his sons before his death, each man according to his blessing; behold it is written in the book of the law of the LORD appertaining to Israel. And Jacob said unto Judah, I know my son that thou art a mighty man for thy brethren; reign over them, and thy sons shall reign over their sons forever. Only teach thy sons the bow and all weapons of war, in order that they may fight the battles of their brother who will run over his enemies. (This last passage is the one referred to in 2 Sam'l. 1:18.) Gen 49 ch.

13. And Jacob again commanded his sons on that day, saying, behold I shall be this day gathered unto my people; carry me up from Egypt and bury me in the cave of Machpelah as I have commanded you. Howbeit take heed I pray you that none of your sons carry me, only yourselves, and this is the manner you shall do unto me, when you carry my body to go with it to the land of Canaan to bury me.

14. Judah, Issachar and Zebulun shall carry my bier at the eastern side; Reuben, Simeon and Gad at the south, Ephraim, Manasseh and Benjamin at the west, Dan, Asher and Naphtali at the north.* Let not Levi carry with you, for he and his sons will carry the ark of the covenant of the LORD with the Israelites in the camp, neither let Joseph my son carry, for as a king let his glory be; howbeit Ephraim and Manasseh shall be instead of Levi and Joseph, thus shall you do unto me when you carry me away.

15. And thou, Joseph my son, forgive I pray thee the wrongs of thy brethren and all their misdeeds in the injury that they heaped upon thee, for God intended it for thine and thy children's benefit. And O my son leave not thy brethren to

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*Note: In this order they pitched their tents and encamped about the tabernacle. See Numbers Chap. 2.

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the inhabitants of Egypt, neither hurt their feelings, for behold I consign them to the hand of GOD and in thy hand to guard them from the Egyptians; and the sons of Jacob answered their father saying, O our father, all that thou hast commanded us, so will we do; May GOD Only Be With Us.

16. And Jacob said unto his sons I know that many and grievous troubles will befall you in the latter days in the land, yea your children and children's children; only serve the LORD and he will save you from all trouble. And it shall come to pass when you shall go after God to serve him and will teach your children after you, and your children's children to know the LORD, then will the LORD raise up unto you and your children a servant from amongst your children.

17. And the LORD will deliver you through his hand from affliction, and bring you out of Egypt and bring you back to the land of your fathers to inherit it securely. And Jacob ceased commanding his sons, and he drew his feet into the bed, he died and was gathered to his people.

Gen. 50 ch.

18. (Joseph is 56 years when Jacob dies at 147 years.) And Joseph fell upon his father's face and he cried out and wept over him and he kissed him, and he cried out in a bitter voice and he said, O my father, my father. And all the sons of Jacob rose up together, and they tore their garments, and they all put sackcloth upon their loins, and they fell upon their faces, and they cast dust upon their heads toward the heavens.

19. And the thing was told unto Osnath Joseph's wife, and she rose up and put on a sack and she with all the Egyptian women with her came and mourned and wept for Jacob. And also all the people of Egypt who knew Jacob and also from the land of Canaan did the women come unto Egypt when they heard that Jacob was dead, and they wept for him in Egypt for seventy days.

20. And it came to pass after this that Joseph commanded his servants, the doctors, to embalm his father with myrrh and frankincense and all manner of incense and perfume, and the doctors embalmed Jacob as Joseph had commanded them.

And after the days of his weeping had passed away, at the end of seventy days Joseph said unto Pharaoh, I will go up and bury my father in the land of Canaan as he made me swear, and then I will return.

21. And Pharaoh said, go up and bury thy father as he said, and as he made thee swear; and Joseph rose up with all his brethren to go to the land of Canaan to bury their father Jacob, and all the servants of Pharaoh, and the elders of his house, and all the elders of the land of Egypt went up with Joseph, and all the officers and nobles of Pharaoh went as the servants of Joseph, and they went to bury Jacob in the land of Canaan.

22. And the sons of Jacob carried the bier upon which he lay, according to all that their father commanded them. The bier was of pure gold, and inlaid round about with onyx stones and bdellium, and the covering of the bier was gold woven work, joined with threads, and over them were hooks of onyx stones and bdellium. And Joseph placed upon the head of his father Jacob a large golden crown, and he put a golden sceptre in his hand, and they surrounded the bier as was the custom of kings during their lives.

23. And all the troops of Egypt went before him in this array, at first all the mighty men of Pharaoh and the mighty men of Joseph, and after them the rest of the inhabitants of Egypt, and they were all girded with swords and equipped with coats of mail, and the trappings of war were upon them. And all the weepers and mourners went at a distance opposite to the bier, going and weeping and lamenting, and the rest of the people went after the bier.

24. And Joseph and his household went together near the bier barefooted and weeping, and the rest of Joseph's servants went around him; each man had his ornaments upon him, and they were all armed with their weapons of war. And fifty of Jacob's servants went in front of the bier, and they strewed along the road myrrh and aloes, and all manner of perfume, and all the sons of Jacob that carried the bier walked upon the per-

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fumery, and Joseph went up with a heavy camp, and they came to the threshing floor of Atad, which was on the other side of Jordan, and they mourned an exceeding great and heavy mourning in that place.

25. And all the kings of Canaan, thirty-one in all, came with their men to mourn and weep over Jacob, and they beheld Jacob's bier, and Joseph's crown was upon it; and they also put their crowns upon the bier, encircling it with crowns. And the report reached Esau, that Jacob died in Egypt, and his sons and all Egypt are conveying him to Canaan to bury him. And Esau rose up with his sons and all his household and they came to mourn over Jacob. And Joseph and his brethren brought their father Jacob from Atad, and went to Hebron to bury Jacob in the cave of his fathers. And when they came to Kireath arba, to the cave Esau stood with his sons against Joseph and his brethren as a hindrance in the cave, saying, Jacob shall not be buried therein for it belongeth to us and to our father.

26. And Joseph and his brethren heard the words of Esau's sons, and they were exceedingly wroth, and Joseph approached Esau, saying, what it this thing which they have spoken? surely my father Jacob bought it from thee for great riches after the death of Isaac, now twenty-seven years ago, also all the land of Canaan he bought from thee and thy sons, and thy seed after thee for an inheritance forever, and why speakest thou these things this day? And Esau answered, saying, thou speaketh falsely and uttereth lies, for I sold not anything belonging to me in all the land, to my brother Jacob as thou sayest. And Esau said this to deceive Joseph for Esau knew Joseph was not present at Isaac's death.

27. And Joseph said unto Esau, surely my father inserted these things with thee in the record of the purchase, and it is with us in Egypt. And Esau answered saying, bring the record, all that thou wilt find in the record, so will we do. And Joseph called unto Napthali his brother, and he said hasten quickly, stay not, and run I pray thee to Egypt and bring all the records; the record of

the purchase, the sealed record, and the open record, and also all the first records in which all the transactions of the birthright are written and bring them hither unto us that we may know from them all the words of Esau and his sons which they spoke this day.

28. And when Esau saw that Naphtali had gone to fetch the records he and his son increased their resistance against the cave, and Esau and all his people rose up against Joseph and his brethren to battle. And all the sons of Jacob and the people of Egypt fought with Esau and his men, and the sons of Esau and his people were smitten before the sons of Jacob, and the sons of Jacob slew forty men of Esau's people.

29. And Chushim, son of Dan, son of Jacob, was at that time with the children of Jacob's sons by Jacob's bier to guard it, about one hundred cubits (150 to 175 ft.) from the place of battle, and Chushim was deaf and dumb and he asked saying, why do you not bury the dead and what is this great consternation? And they answered him the words of Esau and his sons, and he ran to Esau in the midst of the battle, and he slew Esau with the sword and cut off his head (even as Esau cut off Nimrod's head.)

30. And when Chushim did this thing the sons of Jacob prevailed over the sons of Esau, and the sons of Jacob buried their father Jacob by force in the cave of Machpelah. He was buried in very costly garments and no king had such honor paid him as Joseph paid unto his father at his death for he buried him with great honor like unto the burial of kings, and Joseph and his brethren made a mourning of seven days for their father.

31. And it was after this that the sons of Esau waged war with the sons of Jacob, and the sons of Esau fought with the sons of Jacob in Hebron, and Esau was still lying dead and not buried. And the battle was heavy between them, and the sons of Esau lost eighty men slain and not one died of the people of the sons of Jacob; and the hand of Joseph prevailed over all the people of the sons of Esau;

32. And he took Zepho son of Eliphaz the son

A. M. 2256 of Esau and fifty of his men captive and he bound them with chains of iron, and gave them into the hand of his servants to bring them to Egypt, and those that remained from the house of Esau were greatly afraid of their lives lest they also should be taken captive, and they all fled with Eliphaz the son of Esau and his people, with Esau's body and buried it in Mount Seir, but they had not brought his head with them to Seir for it was buried where the battle had been in Hebron.

33. The sons of Esau assembled all the sons of Seir the Horite, and all the children of the east, a multitude of people like the sand of the sea, and they went and came to Egypt to fight with Joseph and his brethren, in order to deliver their brethren. And Joseph heard all this and he and his brethren and the strong men of Egypt went forth and fought in the city of Raamses, and Joseph and his brethren dealt out a tremendous blow amongst the sons of Esau and the children of the east. And they slew of them six hundred thousand men, and they slew amongst them all the mighty men of Seir the Horite, and Eliphaz the son of Esau and the children of the east all fled before Joseph and his brethren.

2259 34. And it came to pass (about three years) after the death of Esau, the children of Esau resolved to crown a king over them, and they all swore saying, that none of their brethren should ever reign over them; for the souls of all the children of Esau were embittered every man against his son, brother and friend, because a number of their brethren joined the children of Seir while at war with the children of Esau their brethren. So Gen. 36:32 the children of Esau took a valiant man, of beautiful appearance and wise in all wisdom from the people of Dinhabah (Africa) whose name was Bela the son of Beor and crowned him for their king.

CHAPTER 19

A. M.

1. And it came to pass in the thirty-second year of Israel's going down to Egypt, this is the seventy-first year of the life of Joseph, in that year died Pharaoh king of Egypt, and Magron his son reigned in his stead. And Pharaoh commanded Joseph before his death to be a father to his son Magron, and that Magron should be under the care of Joseph and under his counsel. And all Egypt consented to this thing that Joseph should be king over them, for all the Egyptians loved Joseph as heretofore, only Magron the son of Pharaoh sat upon his father's throne and he became king in his father's stead. 2271

2. Magron was forty-one years old when his father died and eighty years when he began to reign alone; and forty-six years he reigned in Egypt after Joseph died, and all Egypt called his name Pharaoh after the name of his father, as was their custom to do in Egypt to every king that reigned over them. And when Pharaoh reigned in his father's stead he placed the laws of Egypt and all the affairs of government in the hands of Joseph as his father had commanded him.

3. And Joseph became king over Egypt, for he superintended over all Egypt, and all Egypt was under his care and under his counsel, for all Egypt inclined to Joseph after the death of Pharaoh, and they loved him exceedingly to reign over them. But there were some people amongst them who did not like him saying, no stranger shall reign over us, still the whole government of Egypt devolved in those days upon Joseph after the death of Pharaoh, he being the regulator doing as he liked througout the land without anyone interfering. 2271

4. And Joseph made war with all the surrounding enemies and he subdued them; also all the land and all the Philistines unto the border of Canaan did Joseph subdue, and they gave a yearly tax unto Joseph. And Joseph reigned over the whole country at that time from Egypt unto the

A. M. great river Perath. Joseph was successful in all his ways, and the LORD was with him, and the LORD gave Joseph additional wisdom and honor, and glory and love toward him in the hearts of the Egyptians and througout the land, and Joseph reigned over the land about forty years.

2289 5. And it came to pass at the end of many days and years, the children of Esau with Bela their king resolved to go and fight with the sons of Jocob and all Egypt, and to deliver their brother Zepho the son of Eliphaz, and his men for they were yet slaves to Joseph. And the children of Esau sent unto all the children of the east, and they made peace with them, and all the children of the east came unto them to go with the children of Esau to Egypt to battle.

6. And there came also unto them of the people of Angeas king of Dinhabah (Africa) and they also sent unto the children of Ishmael and they also came unto them. And all this people assembled and came unto Seir to assist the children of Esau in their battle, and this camp was very large and heavy with people, about eight hundred thousand men infantry and calvary, and all those troops went down to Egypt to fight with the sons of Jacob, and they encamped by Raamses.

7. And Joseph went forth with his brethren with the mighty men of Egypt, about six hundred men, and they fought with them in the land of Raamses; and the sons of Jacob at that time again fought with the children of Esau in the fiftieth year of Israel's going down to Egypt. And the LORD gave all the mighty men of Esau and the children of the east into the hands of Joseph and his brethren and there fell before the sons of Jacob about two hundred thousand three hundred men.

8. And their king Bela fell in the battle in the thirtieth year of his reign over the children of Esau in Seir, and the hands of the children of Esau became weak when their king was slain and they fled.. And when Joseph and his brethren returned after pursuing the children of Esau they found twelve of the Egyptians were slain, but not a man of the sons of Jacob, and all the

mighty men of the children of the east and of of the children of Esau were slain. A. M. 2289

9. And when the children of Esau saw that their king had died in battle they hastened and took a man from the people of the children of the east, his name was Jobab, the son of Zarach, from the land of Botzrah and they caused him to reign over them instead of Bela their king. Gen. 36:33

10. And Jobab sat upon the throne of Bela and reigned in Edom ten years, and at the end of ten years Jobab died and the children of Esau took a man whose name was Chusham from the land of Teman, and they made him king over them and Chusham reigned in Edom over all the children of Esau for twenty years. 2299 Gen. 36:34

11. And Joseph, king of Egypt, and his brethren, and all the children of Israel dwelt securely in Egypt in those days and the land of Egypt was at that time at rest from war in the days of Joseph; and his brethren ate of the best of Egypt all the days of the life of Joseph.

12. These are the names of the sons of Jacob who came to Egypt with Jacob their father, every man with his household:—The children of Leah were Reuben, Simeon, Levi, Judah, Issachar and Zebulum and their sister Dinah. The sons of Rachel were Joseph and Benjamin, the sons of Zilpah, Leah's handmaid were Gad and Asher, and the sons of Bilhah, Rachel's handmaid, were Dan and Naphtali.

13. And these were their offspring that were born to them in the land of Canaan before they came into Egypt. Reuben's sons: Chanoch, Pallu, Chetzron, and Carmi; Simeon's sons: Jemuel, Jamin, Ohad, Jachin, Zochan and Saul, the son of Bunah the Canaanitish woman.

14. Levi's sons: Gershon, Kehath and Merari and their sister Jochebed, who was born to him on the way to Egypt. Judah's sons: Shelah, Perez and Zarach. Perez's sons were Chezron and Chamul. Issachar's sons: Tola, Puvah, Job and Shomron. Zebulun's sons: Sered, Elon and Jachleel. Dan's son: Chushim.

15. Naphtali's sons: Jachzeel, Guni, Jetzer and Shilam. Gad's sons: Ziphion, Chaggi, Shuni,

A. M. 2299 Ezbon, Eri, Arodi and Areli. Asher's sons: Jimnah, Jishvah, Jishvi, Beriah and their sister Serach. Beriah's sons were Cheber and Malchiel.

16. Benjamin's sons: Bela, Belcher, Ashbel, Gera, Naaman, Achi, Rosh, Mupim, Chupim and Ord. Joseph's sons: Manasseh and Ephraim, born in Egypt.

17. And all the souls that went forth from the loins of Jacob were seventy souls; these are they who came with Jacob to dwell in Egypt.

2310 18. And Joseph lived in Egypt ninety-three years and reigned over all Egypt eighty years, and when the days of Joseph drew nigh that he should die, he sent for his brethren and all of his father's household and he said unto them, behold I die, and GOD will surely visit you and bring you up from this land to the land which He swore unto your fathers to give unto them. And it shall be when GOD shall visit you to bring you up from here to the land of your fathers, then bring up my bones with you.

Gen. 50:25-26 19. And Joseph made the sons of Israel to swear for their seed after them saying, GOD will surely visit you and you shall bring up my bones with you from here.

20. Joseph dies at one hundred ten years—(653 years after the flood) in the seventy-first year of the Israelites' going down to Egypt, and all his brethren and all his servants rose up and they embalmed Joseph, as was their custom, and his brethren and all Egypt mourned over him for seventy days.

21. And they put Joseph in a coffin filled with spices and all sorts of perfume, and they buried him by the side of the river Sihor, and his sons and all his brethren and all his father's household made a seven days' mourning for him.

22. And it came to pass after the death of Joseph, all the Egyptians began to rule in those days over the children of Israel and Pharaoh (Magron) king of Egypt, who now reigned in his father's stead, took all the laws of Egypt and conducted the whole government of Egypt under his counsel, and he reigned securely over his people.

CHAPTER 20

A. M.

1. In the seventy-second year of Israel's going down to Egypt, after the death of Joseph, Zepho, the son of Eliphaz, son of Esau fled from Egypt, he and his men; and he came to Africa to Angeas king of Africa, which is Dinhabah, and Angeas received him with great honor and he made Zepho captain of his host, and Zepho enticed Angeas to fight against the Egyptians and the sons of Jacob; but Angeas was advised by his conjuror not to go to war with the Egyptians. Zepho then fled from Angeas and came to Chittim. 2311

2. At that time Pharaoh king of Egypt commanded all his people to make for him a strong palace in Egypt. And he also commanded the sons of Jacob to assist the Egyptians in the building, and the Egyptians made a beautiful and elegant palace for a royal habitation and Pharaoh dwelt therein.

3. Zebulun died at one hundred fourteen years in the seventy-fourth year of Israel in Egypt. 2313

4. Simeon died at one hundred twenty years in the seventy-sixth year of Israel in Egypt. 2315

5. The children of Chittim saw the valor of Zepho son of Eliphaz, son of Esau and they resolved to make Zepho king over them; And Zepho reigned over the land of Chittim and over Italia fifty years. In that year died Reuben. 2319

6. Reuben died at one hundred twenty-five years in the eightieth year of Israel in Egypt. Dan died at one hundred twenty-two years in the eightieth year of Israel in Egypt. In that year died Chusham, king of Edom and after him reigned Hadad, son of Bedad for thirty-five years. 2319 Gen. 36:35

7. Issachar died at one hundred twenty-two years in the eighty-first year of Israel in Egypt. 2320

8. Asher died at one hundred twenty-three years in the eighty-second year of Israel in Egypt. 2321

9. Gad died at one hundred twenty-five years 2322

A. M. in the eighty-third year of Israel in Egypt.

2326 10. Judah died at one hundred twenty-nine years in the eighty-seventh year of Israel in Egypt.

2330 11. Naphtali died at one hundred thirty-two years in the ninety first year of Israel in Egypt.

2333 12. Levi died at one hundred thirty-seven years in the ninety-fourth year of Israel in Egypt and they were all put into coffins and given into the hands of their children.

13. And after the death of Levi when all Egypt saw the sons of Jacob, the brethren of Joseph were dead, all the Egyptians began to afflict the children of Jacob, and to embitter their lives from that day unto the day of their going forth from Egypt, and they took from their hands all the vineyards and fields which Joseph had given unto them, and all the elegant houses in which the Israelites lived, and all the fat of Egypt, the Egyptians took all from the sons of Jacob in those days.

14. And the hand of all Egypt became more grievous in those days against the Israelites, and the Egyptians injured the Israelites until they were wearied of their lives on account of the Egyptians.

2354 15. In the one hundred and fifteenth year of Israel's going down to Egypt, which was the eighty-third year of the reign of Pharaoh or the forty-fourth year of his reigning alone after Joseph died, in that year died Hadad, son of Bedad, king of Edom and Samlah of Mesrekah from the country of the children of the east, reigned in his stead for eighteen years.

Gen. 36:36

2356 16. In the hundred and seventeenth year of Israel's going down to Egypt, Pharaoh (Magron) king of Egypt, died, and Melol his son reigned in his stead, and all the mighty men of Egypt and all that generation which knew Joseph and his brethren died in those days.

17. And another generation rose up in their stead, which had not known Joseph and his brethren and all the good which they had done to them, and all their might in Egypt. Therefore all Egypt began from that day forth to em-

bitter the lives of the sons of Jacob and to afflict them with all manner of hard labor, because they had not known their ancestors. A. M. 2356

18. And this was also from the LORD for the children of Israel, to benefit them in their latter days, in order that all the Israelites might know the LORD. And in order to know the signs and mighty wonders which the LORD would do in Egypt on account of his people Israel, in order that the Israelites might fear the LORD GOD of their ancestors, and walk in their ways, they and their seed after them all the days.

19. Melol was twenty years old when he began to reign and he reigned ninety-four years, and all Egypt called his name Pharaoh after the name of his father, as it was their custom to do to every king who reigned in Egypt.

20. At that time Angeas king of Africa with Lucas his brother king of Sardunia with their armies about eight hundred thousand men went against Zepho and the children of Chittim. And Zepho was very much afraid of Angeas and Lucas and he sought the LORD GOD of his father Abraham and the LORD heakened unto Zepho on account of Abraham and Isaac and there fell of the army of Angeas and Lucas about four hundred thousand men on that day and about two thousand wounded prinsoners and the army of Angeas fled from before Zepho.

21. And when Zepho returned from the war, he commanded all the children of Chittim to be numbered who had gone into the battle with him, and behold not one was missed. And Zepho rejoiced greatly at this and he made a feast to all his subjects but Zepho considered not that the LORD had helped him in battle but still walked in the ways of the wicked children of Esau and Chittim and served their gods.

22. And when Zepho had seen how he prevailed over the people of Africa he advised with the children of Chittim to go to Egypt to fight with the Israelites and Pharaoh king of Egypt, for Zepho heard that the mighty men of Egypt were dead and that Joseph and his brethren were

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dead and all their children remained in Egypt, so he thought to avenge the cause of his brethren whom Joseph had smitten at the burial of Jacob in Hebron.

23. And he sent to Hadad king of Edom, to the children of the east and to the children of Ishmael and they arrayed all their hosts numerous as the sand which could not be counted and they encamped together in the valley of Pathros. And all Egypt gathered themselves together about three hundred thousand men, and the men of Egypt sent to the children of Israel to Goshen to come to them and fight with these kings. And one hundred and fifty men of Israel went to assist the Egyptians.

24. The Egyptians believed not in Israel to go with them in their camps together for battle, for the Egyptians feared Israel lest they should help the enemies; therefore they said to the Israelites remain in your stand and we will fight against the enemy and if they prevail over us, then come you together upon them and assist us, and Israel did so.

25. And all the Egyptians went alone and fought with these kings opposite Pathros and Tachpanches, and the battle was severe against the Egyptians, and there fell about one hundred eighty men of Egypt on that day and about thirty men of the forces of the kings, and the Egyptians fled from before the kings to the camp of the Israelites and the Egyptians cried unto the Israelites saying, hasten and assist us and save us from the hand of Esau. Ishmael and the children of Chittim.

26. And the hundred and fifty men of Israel ran from their station to the camps of these kings and the Israelites cried unto the LORD their GOD to deliver them. And the LORD hearkened to Israel, and the LORD gave all the men of the kings into their hand, and the Israelites smote four thousand of the kings' men, and the LORD threw great consternation in the camp of the kings, so that the fear of Israel fell upon them, and the hosts of the kings fled from before the Israelites and the Israelites pursued

them and slew two thousand more on the way.

27. And when the Egyptians saw that the Israelites had fought with so few men with the kings, the Egyptians were greatly afraid of their lives on account of the strong battle and all Egypt fled, every man hiding himself from the arrayed forces and they left the Israelites to fight.

28. And all Israel knew what the Egyptians had done to them, so they acted with cunning and as they returned from battle they found some of the Egyptians in the road and smote them, and of some which the Israelites met on the road the Israelites said to each other smite, smite for he is an Ishmeelite or an Edomite or from the children of Chittim and they knew that he was an Egyptian and they did this cunningly because the Egyptians had deserted them in battle.

29. The Israelites slew of the Egyptians in this manner about two hundred men. And all the men of Egypt saw the evil which the Iraelites had done to them, so all Egypt feared the Israelites greatly for they had seen their great power.

30. And it came to pass after these things, that all the counselors of Pharaoh, king of Egypt, and all the elders of Egypt assembled and came before the king and bowed down to the ground, and they sat before him, and spoke unto the king saying, behold the people of Israel is greater and mightier than we are, and thou knowest all the evil which they did to us in the road when we returned from battle. And thou hast also seen their strong power, for this power is unto them from their fathers, for but a few men stood up against a people numerous as the sand, and smote them with the sword, and of themselves not one has fallen.

31. Now therefore give us counsel what to do with them, until we gradually destroy them from amongst us, lest they become too numerous for us in the land. For if the Israelites should increase in the land, they will become an obstacle to us, and if any war should happen to take place, they with their great strength will join our enemy against us, and fight against us and destroy us

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from the land and go away from it.

32. So the king answered the elders of Egypt and said unto them this is the plan advised against Israel, from which we will not depart. Behold in the land of Pithom and Rameses cities unfortified against battle, it behooves you and us to build them and to fortify them.

33. Now therefore go you also and act cunningly toward them, and proclaim a voice in Egypt and in Goshen at the command of the king saying, All ye men of Egypt, Goshen, Pathros and all their inhabitants! the king has commanded us to build Pithom and Rameses, and to fortify them for battle;

34. Who amongst you of all Egypt, of the Israelites and of all the inhabitants of the cities, are willing to build with us, shall each have his wages given to him daily at the king's order; so go you first and do cunningly, and gather yourselves and come to Pithom and Rameses to build.

35. And whilst you are building, cause a proclamation of this kind to be made throughout Egypt every day at the command of the king. And when some of the children of Israel shall come to build with you, you shall give them their wages daily for a few days. And then draw yourselves away from them daily one by one in secret, and then you shall rise up and become their taskmasters and officers, and you shall leave them afterwards to build without wages, and should they refuse, then force them with all your might to build.

36. And if you do this it will be well with us to strengthen our land against the Israelites, for on account of the fatigue of the building and the work, the Israelites will decrease, because you will deprive them of their wives day by day.

37. And all the elders of Egypt heard the counsel of the king, and the counsel seemed good in their eyes and in the eyes of all Egypt, and they did according to the word of the king. And when Egypt and all Israel heard all that the servants of Pharaoh had spoken, the Egyptians and the Israelites with the servants of Pharaoh came to build Pithom and Rameses.

A. M.
2356

38. And all the servants of Pharaoh and his princes came at first with deceit to build with all Israel as daily hired laborers, and they gave to Israel their daily hire at the beginning. And at the end of a month all the servants of Pharaoh began to withdraw secretly from the people of Israel daily. And at the end of a year and four months all the Egyptians had withdrawn from the Israelites. And they returned and became oppressors and officers over them, and some of them stood over the Israelites as task masters.

39. And the Egyptians did in this manner to the Israelites day by day, in order to afflict the Israelites in their work and they refrained from giving any pay to the Israelites from that day forward. And when some of the men of Israel refused to work on account of the wages not being given to them, then the exactors smote them with heavy blows, and made them return by force to labor with their brethren;

40. And all the Israelites were greatly afraid of the Egyptians and they returned and worked without pay. And the Israelites built Pithom and Rameses, and fortified all the land of Egypt and built its walls, some making brick and some building, and they were engaged in this work for many years, until the time came when the LORD remembered them and brought them out of Egypt.

Ex. 1:11-14

41. But the children of Levi were not employed in this work, for they knew that the Egyptians had spoken with deceit to the Israelites, therefore the Levites refrained from working with their brethren. And the Egyptians did not make the Levites work since they had not been with their brethren at the beginning.

42. And it came to pass that Samlah king of Edom drew forth his hosts to go and fight against Zepho the son of Eliphaz, and the children of Chittim, but he did not engage with him for the children of Esau prevented him, saying, he is our brother, so Samlah listened to the voice of the children of Esau, and turned back with all his forces to the land of Edom.

43. And Pharaoh king of Egypt heard this thing, saying, Samlah king of Edom has resolved

A. M. to fight the children of Chittim, and afterward he will come to fight against Egypt; and when the Egyptians heard this matter, they increased the labor upon the Israelites, and they said unto them hasten and do your work, and finish your task and strengthen the land, lest the children of Esau your brethren should come to fight against us, for on your account will they come against us.

2364 44. And in the one hundred and twenty-fifth year of Israel's going down to Egypt, all the Egyptians saw that their counsel did not succeed against Israel, so all the elders of Egypt and its wise men came before the king and bowed down to him and sat before him, and they said unto the king, may the king live forever; thou didst counsel against the children of Israel, and we did unto them according to the word of the king. But in proportion to the increase of the labor so do they increase and grow in the land and behold the whole country is filled with them.

45. Now therefore our lord and king, the eyes of all Egypt are upon thee to give them advice with thy wisdom, by which they may prevail over Israel to destroy them from the land and the king answered them saying, give you counsel in this matter that we may know what to do unto them. And an officer, one of the king's counselors, whose name was Job from Mesopotamia, in the land of Uz answered the king saying, If it please the king, let him hear the counsel of his servant; and the king said unto him, speak. And Job spoke before all the elders of Egypt, saying, behold the counsel of the king which he advised formerly respecting the labor of the Israelites is very good, and you must not remove from them that labor forever.

46. But this is the advice counseled by which you may lessen them, if it seems good to the king to afflict them, let a royal decree go forth, and let it be written in the laws of Egypt which shall not be revoked, that every male child born to the Israelites, his blood shall be spilled upon the ground. And by your doing this, when all the male children of Israel shall have died, the evil of their wars will cease; let the king do so and send

for all the Hebrew midwives and order them in this matter to execute it; so the thing pleased the king and the princes and the king did according to the word of Job.

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47. And the king sent for the Hebrew midwives to be called, of which the name of the one was Shephrah and of the other Puah. And the midwives came before the king, and the king said unto them, when you do the office of a midwife to the Hebrew women, and see them upon the stools, if it be a son, then you shall kill him, but if it be a daughter then she shall live. But if you will not do this thing, then will I burn you up and all your houses with fire; but the midwives feared GOD and did not hearken to the king of Egypt nor to his words, and when the Hebrew women brought forth to the midwife son or daughter, then did the midwife do all that was necessary to the child and let it live; thus did the midwives all the days.

Ex. 1:15-18

48. And this thing was told to the king, and he sent and called the midwives and he said to them, why have you done this thing and have saved the children alive? And the midwives answered and spoke together before the king, saying, let not the king think that the Hebrew women are as the Egyptian women, for all the Israelites are hale, and before the midwife comes to them they are delivered, and as for us thy handmaids, for many days no Hebrew woman has brought forth upon us, for all the Hebrew women are their own midwives.

49. And Pharaoh heard their words and believed them in this matter, and the midwives went away from the king, and GOD dealt well with them, and the people multiplied and waxed exceedingly.

A. M.

CHAPTER 21

2365 1. There was a man in the land of Egypt of the
Ex. 2 ch. seed of Levi, whose name was Amram, the son of Kehath, son of Levi, son of Israel. And he took his father's sister Jochebed the daughter of Levi for a wife and she was one hundred twenty-six years old, and he came to her and she con-
2365-6 ceived and bare a daughter, and she called her name Miriam, because in her day the Egyptians had embittered the lives of Israel.

2371 2. And she conceived again and bare a son and she called his name Aaron, for in the days of her conception, Pharaoh began to spill the blood of the male children of Israel.

2369 3. In those days died Zepho the son of Eliphaz, son of Esau, king of Chittim, after reigning fifty years. And Janeas, one of the mighty men of the children of Chittim reigned after him and he reigned fifty-five years. And it was after the death of Zepho king of Chittim that Balaam son of Beor his conjuror and magician fled from Chittim and came to Pharaoh king of Egypt. And Pharaoh received him with great honor for he had heard of his wisdom and he gave him many presents and made him for a counselor.

2372 4. And Samlah king of Edom died in the eight-
Gen. 36:37 eenth year of his reign. And the children of Esau made Saul of Pethor, which is upon the river, king over them in place of Samlah and he reigned in the land of Edom forty years.

2374 5. In the hundred and thirty-fifth year of Israels going down to Egypt, Pharaoh dreamed that he was sitting upon his kingly throne and lifted up his eyes and saw an old man standing before him with scales in his hands, and the old man took all the elders of Egypt and all its nobles and great men and he tied them together and put them on one side, and he took a milk kid and put it into the other side and the kid overbalanced them all.

6. And Pharaoh was astonished at this dreadful vision why the kid should overbalance them

all, and Pharaoh awoke and behold it was a dream. And Pharaoh rose up early in the morning and called all his servants and related to them his dream, and the men were greatly afraid. And Pharaoh called for his wise men to interpret his dream. A. M. 2374

7. And Balaam the son of Boer answered the king and said this means nothing else but a great evil that will spring up against Egypt in the latter days; for a son will be born to Israel who will destroy all Egypt and its inhabitants, and bring forth the Israelites from Egypt with a strong hand. Now therefore O king, take counsel upon this matter that you may destroy the hope of the children of Israel and their expectation, before this evil arise against Egypt. Moses

8. And the king said to Balaam and what shall we do unto Israel? for we cannot prevail over them, give you also advice against them. And Balaam said, send now and call thy two counselors, and we will see what their advice is upon this matter and afterward thy servant will speak.

9. And the king sent for his two counselors Reuel (Jethro) the Midianite and Job the Uzite and they came and sat before the king. And the king said unto them, behold you have both heard the dream which I have dreamed and the interpretation thereof; now therefore give counsel and see what is to be done to the children of Israel, whereby we may prevail over them, before their evil shall spring up against us.

10. And Reuel (Jethro) the Midianite answered the king and said, may the king live forever. If it seem good to the king, let him desist from the Hebrews and leave them and let him not stretch forth his hand against them. For these are they whom the LORD chose in days of old, and took as the lot of his inheritance from amongst all the nations of the earth; and who is there that stretched his hand against them without punishment?

11. Surely thou knowest how GOD punished Pharaoh the former king of Egypt on account of Sarah the wife of Abraham and what happened to Abimelech king of the Philistines also on ac-

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count of Sarah wife of Abraham, and how GOD dried up all the water courses of Gerar on account of Rebecca wife of Isaac and how Jacob was saved from his brother Esau and from the hand of Laban his mother's brother, likewise from all the kings of Canaan.

12. Now therefore if it seem good in thine eyes, cease from destroying the Israelites, but if it be not thy will that they shall dwell in Egypt, send them forth from thee, that they may go to the land of Canaan where their ancestors sojourned.

13. And when Pharaoh heard the words of Jethro he was very angy with him, so that he rose with shame from the king's presence and went to Midian, his land, and took Joseph's stick with him.

14. And the king said to Job the Uzite what sayest thou Job and what is thy advice respecting the Hebrews? So Job said to the king, behold all the inhabitants are in thy power, let the king do as it seems good in his eyes. And the king said unto Balaam, what dost thou say Balaam, speak thy word that we may hear it.

15. And Balaam said to the king, of all that the king has counseled against the Hebrews will they be delivered, and the king will not be able to prevail over them with their counsel. For if thou thinkest to lessen them by the flaming fire, thou canst not prevail over them, for surely their GOD delivered Abraham their father from Ur of the Chaldeans; and if thou thinkest to destroy them with a sword, surely Isaac their father was delivered from it, and a ram was placed in his stead.

16. And if with hard and rigorous labor thou thinkest to lessen them, thou wilt not prevail even in this, for their father Jacob served Laban in all manner of hard work and prospered. Now therefore, O king hear my words for this is the counsel which is counseled against them, by which thou wilt prevail over them and from which thou shouldst not depart.

17. If it please the king let him order all their children which shall be born from this day forward, to be thrown into the water, for by this canst thou wipe away their name, for none of

them, nor of their fathers, were tried in this manner. A. M. 2374

18. And the king heard the words of Balaam, and the thing pleased the king and the princes, and the king did according to the word of Balaam. And the king ordered a proclamation to be issued and a law to be made throughout the land of Egypt saying, every male child born to the Hebrews from this day forward shall be thrown into the water.

19. And when the Israelites heard this thing which Pharaoh had commanded, to cast their male children into the river, some of the men separated from their wives and others adhered to them.

20. And Pharaoh ordered his officers daily to go to Goshen to seek for the babes of the Israelites, and when they found one they took it from its mother's bosom by force, and threw it into the river, but the female child they left with its mother.

CHAPTER 22

1. And it was at that time the Spirit of God was upon Miriam the daughter of Amram the sister of Aaron and she went forth and prophesied about the house, saying, behold a son will be born unto us from my father and mother this time, and he will save Israel from the hands of Egypt.

2. And when Amram heard the words of his daughter he went and took Jochebed his wife back to the house three years after he had driven her away, at the time when Pharaoh ordered every male child of the house of Jacob to be trown into the water; and he came to her and she conceived.

3. And Moses is born (about 64 years after the death of Joseph, 717 years after the flood, and about 135 years after Israel's going down to Egypt.) At the end of seven months after conception Jochebed brought forth a son, and the whole house was filled with great light as of the light of the sun and moon at the time of their 2374

A. M. shining.

2374 4. And when she saw the child that it was good and pleasing to the sight, she hid it for three months in an inner room. And in those days, when the women of Israel brought forth, each woman hid her son so that the Egyptians might not know of her bringing forth and destroy the children from the land.

5. And the Egyptian women came to Goshen with their children who could not speak, and when an Egyptian woman came into the house of a Hebrew woman, the Egyptian woman caused her babe to cry and the child that was hidden in the inner room answered it, in this manner the Egyptians located the Hebrew male children and reported it to the house of Pharaoh.

6. About three months from Moses' concealment the thing became known is Pharaoh's house. And Jochebed hastened to take away her son before the officers came, and she took for him an ark of bulrushes, and daubed it with slime and pitch and put the child therein, and she laid it in the flags by the river's brink. And Miriam his sister stood afar off to know what would be done to him, and what would become of her words.

7. And GOD sent forth at that time a terrible heat in the land of Egypt, which burned up the flesh of man, like the heat of the sun in his circuit, and it greatly oppressed the Egyptians. And Bathia, the daughter of Pharaoh, went to bathe in the river, owing to the consuming heat, and her maidens and the women of Egypt walked at the side of the river, and Bathia lifted up her eyes to the river, and she saw the ark upon the water, and sent her maid to fetch it. And she opened it and saw the child, and he wept and she had compassion on him and she said, this is one of the Hebrew children.

8. And all the women of Egypt walking on the river side desired to nurse him, but he would not suck, for this thing was from the LORD in order to restore him to his mother's breast. And Miriam his sister (at about 8 or 9 years) was at that time amongst the Egyptian women at the

river side, and she saw this thing and she said to Pharaoh's daughter, shall I go and fetch a nurse of the Hebrew women, and Pharaoh's daughter said to her, go, and she went and called the child's mother. A. M.

9. And Pharaoh's daughter said to Jochebed, take this child away and suckle it for me, and I will pay thee thy wages, two bits of silver daily; and the woman took the child and nursed it. And at the end of two years, when the child grew up 2376 she brought him to the daughter of Pharaoh and he was unto her as a son, and she called his name Moses, for she said because I drew him out of the water.

10. And Kehath Moses' grandfather and father of Amram called his name Abigdor, because on his account did GOD repair the breach of the house of Jacob, that they could no longer throw their male children into the water. And Moses was in Pharaoh's house unto Bathia Pharaoh's daughter as a son, and Moses grew up amongst the king's children.

11. And when Pharaoh king of Egypt saw that the counsel of Balaam respecting the Israelites did not succeed, but that they still increased, he commanded a proclamation should be issued throughout Egypt to the Israelites, saying, no man shall diminish anything of his daily labor, and the man who shall be found deficient in his labor, which he performs daily, whether in mortar or in bricks, then his youngest son shall be put in their place.

12. If one brick was lacking the Egyptians took his youngest son by force from his mother, and put him into the building in place of the brick which the father had left wanting.

13. And Moses is in his third year when Pharaoh was sitting at a banquet with Alparanith 2377 the queen at his right and Bathia at his left with the lad Moses lying on her bosom, and Balaam the son of Beor with his two sons, and all the princes of the kingdom were sitting at table in the king's presence.

14. And the lad stretched forth his hand upon the king's head, and took the crown from the

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king's head and placed it upon his own head. And when the king and princes saw the work which the boy had done, the king and princes were terrified, and every man expressed astonishment to his neighbor. And the king said unto the princes who were before him at table, what speak you and what say you, O ye princes in this matter, and what is to be the judgment against the boy on account of this act?

15. And Balaam the son of Beor the magician answered before the king and princes and he said, remember now O my lord and king the dream which thou didst dream many days since, and that which thy servant interpreted unto thee. Now therefore this is a child from the Hebrew children, in whom is the Spirit of GOD, and let not my lord the king imagine that this boy did this thing without knowledge.

16. For he is a Hebrew boy and wisdom and understanding are with him, although he is yet a child, and with wisdom has he done this and chosen unto himself the kingdom of Egypt. For this is the manner of all the Hebrews to deceive kings and their nobles, to do all these things cunningly, in order to make the kings of the earth and their men tremble.

17. Surely thou knowest that Abraham their father acted thus when he came into Egypt and said Sarah his wife was his sister; and Isaac did the same to Abimelech king of the Philistines; Jacob also dealt treacherously with his brother, and took from his hand his birthright and his blessing.

18. And his sons sold their brother Joseph, who went down into Egypt and became a slave, and was placed in the prison house for twelve years. Until the former Pharaoh withdrew him from the prison house, and magnified him because he interpreted the king's dreams. And when GOD caused a famine throughout the land he sent for and brought his father and all his brothers and their household to Egypt.

19. Now therefore my lord and king behold this child has risen up in their stead in Egypt to trifle with every king, prince and judge. If it please

the king let us spill his blood upon the ground, lest he grow up and take away the government from thy hand, and the hope of Egypt perish after he shall have reigned. And Balaam further said to the king, let us moreover call for all the judges of Egypt and the wise men thereof, and let us know if the judgment of death is due to this boy as thou didst say, and then we will slay him. A. M. 2377

20. And Pharaoh sent and called for all the wise men of Egypt and they came before Pharaoh, and an Angel of the LORD came amongst them and he was like one of the wise men of Egypt. And the king said to the wise men, surely you have heard what this Hebrew boy who is in the house has done, and thus has Balaam judged in the matter. Now judge you also and see what is due to the boy for the act which he has committed.

21. And the LORD sent one of his Angels who seemed to be one of the wise men of Pharaoh, and he answered the king and princes and all the wise men of Egypt and said, if it please the king let an onyx stone and a coal of fire be brought and place them before the child, and if he shall stretch forth his hand and take the onyx stone, then shall we know that with wisdom has he done this thing and we will slay him; but if he stretch forth his hand upon the coal, then shall we know that it was not with knowledge that he did this thing and he shall live.

22. And the thing seemed good in the eyes of the king and the princes, so the king ordered the onyx stone and the coal to be brought and they placed the boy before them, and he endeavored to stretch forth his hand to the onyx stone, but the Angel of the LORD took his hand and placed it upon the coal, and the coal became extinguished in his hand, and he lifted it up and put it into his mouth, and burned part of his lips and part of his tongue, and he became heavy in mouth and tongue. Ex. 4:10

23. And when the king and princes saw this, they knew that Moses had not acted with wisdom in taking off the crown from the king's head. So the king and princes refrained from slaying the

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child, and Moses remained in Pharaoh's house. He was robed in purple and grew up amongst the children of the king and Bathia, Pharaoh's daughter, considered him as her son, and all the household honored him, and all the men of Egypt were afraid of him.

24. And he daily went forth and came into the land of Goshen, where his brethren the children of Israel were, and Moses saw them daily in shortness of breath and hard labor; and he asked them saying, wherefore is this labor meted out unto you day by day.

25. And they told all that had befallen them, and all the injunctions which Pharaoh had put upon them before his birth and they told him the counsels which Balaam the son of Beor had counseled against them, and what he had also counseled against him in order to slay him when he had taken the king's crown from off his head.

26. And when Moses heard these things his anger was kindled against Balaam, and he sought to kill him and he was in ambush for him day by day. And Balaam was afraid of Moses, and he and his two sons Jannes and Jambres rose up and went forth from Egypt, and they fled and delivered their souls and betook themselves to the land of Cush, to Kikianus king of Cush.

27. And Moses was in the king's house going out and coming in, the LORD gave him favor in the eyes of all his servants, and all the people of Egypt, and they loved Moses exceedingly. And one day Moses went to Goshen and he saw the Israelites in their burdens and hard labor, and Moses was grieved on their account.

28. And Moses returned to Egypt and came to the house of Pharaoh, and came before the king, and Moses bowed down before the king, and Moses said unto Pharaoh, I pray thee my lord, I have come to seek a small request from thee, turn not away my face empty; and Pharaoh said unto him, speak. And Moses said unto Pharaoh let there be given thy servants the children of Israel who are in Goshen, one day of rest therein from their labor.

29. And the king answered Moses and said,

behold I will grant thy request. And Pharaoh ordered a proclamation to be issued throughout Egypt and Goshen saying, To you, all the children of Israel, thus says the king, for six days you shall do your work and labor but on the seventh day you shall rest, and shall not perform any work, thus shall you do all the days as the king and Moses the son of Bathia have commanded. A. M. 2377

30. And Moses rejoiced when the king granted his request, and all Israel did as Moses ordered them, for this thing was from the LORD to Israel for the LORD had begun to remember Israel to save them for their father's sake. And the LORD was with Moses and his fame went throughout Egypt, and Moses became great in the eyes of all the Egyptians and all Israel, seeking good for his people Israel and speaking words of peace regarding them to the king.

CHAPTER 23

1. Moses at eighteen years goes to see his father and mother and he came to where the Israelites were at work and he saw an Egyptian smiting one of his Hebrew brethren. On seeing Moses the Israelite ran to him for protection and he said to Moses, this Egyptian came to my house in the night, bound me and came to my wife in my presence, and now he seeks to take my life away. 2392

2. When Moses heard this wicked thing, his anger was kindled against the Egyptian and he turned this way and the other, and when he saw no man he smote the Egyptian and hid him in the sand. And on the second day Moses went forth to his brethren, and saw two men quarrelling, and he said to the wicked one, why dost thou smite thy neighbor? and he answered and said, who has set thee for a prince and judge over us? dost thou think to slay me as thou didst slay the Egyptian? and Moses was afraid and he said, surely the thing is known! Ex. 2:11-12 Ex. 2:13-15

3. And Pharaoh heard of this affair, and he or-

A. M. 2392

dered Moses to be slain, so GOD sent his Angel and he appeared unto Pharaoh in the likeness of a captain of the guard, and the Angel of the LORD took a sword from the hand of the captain of the guard, and took his head off with it, for the likeness of the captain of the guard was turned into the likeness of Moses. And the Angel of the LORD took hold of the right hand of Moses and brought him forth from Egypt a distance of forty days' journey.

4. And Aaron his brother remained in the land of Egypt, and he prophesied to the children of Israel saying, thus saith the LORD GOD of your ancestors, throw away each man, the abominations of his eyes, and do not defile yourselves with the idols of Egypt. And the children of Israel rebelled and would not hearken to Aaron at that time. In those days the hand of Pharaoh continued to be severe against Israel.

Ezek. 20:7-8

5. And in those days the children of the east and Aram rebelled against Kikianus king of Cush in whose hands they were, and Kikianus king of Cush went forth with his army to fight with them to bring them under subjection. When Kikianus went out, he left Balaam the magician with his two sons to guard the city, and the poor of the city, and when the king had left he advised with the people of the land to rebel against king Kikianus, not to let him enter the city when he should come home.

6. And the people hearkened to him, and they swore to him and made him king over them, and his two sons for captains of the army. So they rose up and raised the walls of the city at the two corners, and they built an exceeding strong building, at the third corner they dug ditches without number, between the city and the river which surrounded the whole land of Cush, and they made the waters of the river burst forth there, at the fourth corner they collected numerous serpents by their incantations and enchantments, and they fortified the city and dwelt therein, and no one went out or in before them.

7. And Kikianus fought against Aram and the children of the east and he subdued them as be-

fore and he returned to his land. But when Kikianus and his army approached their city they were astonished at the walls and building and they went to the gates and they were closed, they called out to the sentinels to open the gates but they refused to open the gates by order of Balaam the magician their king, and they suffered them not to enter their city. A. M. 2392

8. So they raised a battle with them opposite the city gate and one hundred and thirty men of the army of Kikianus fell on that day, the next day they fought at the side of the river and some of them sank in the pits and died, so the king ordered them to cut down trees and make rafts and they came to the place of the ditches and there the waters revolved by mills and two hundred men upon ten rafts were drowned. And on the third day they came to fight where the serpents were and one hundred and seventy men were slain. And they ceased fighting against Cush and besieged it for nine years.

9. At the time the war and the siege were against Cush Moses fled from Egypt and escaped to the camp of Kikianus. Moses was nine years in the camp of Kikianus and the king and princes and all the fighting men loved Moses, for he was great and worthy, his stature was like a noble lion, his strength was like that of a lion, and he was counselor to the king.

10. At the end of nine years Kikianus was seized with a mortal disease, and his illness prevailed over him and he died on the seventh day. So his servants embalmed him and carried him and buried him opposite the city gate to the north of the land of Egypt. 2401

11. Now after the death of Kikianus king of Cush it grieved his men and troops greatly on account of the war, for they had been nine years away from their homes. So they said one to the other let us go and make a king over us, and let us remain in the siege until the city is delivered up to us. And they wished to choose a man for king from the army of Kikianus, and they found no object of their choice like Moses to reign over them.

A. M. 2401

12. And they hastened and stripped off each man his garments and cast them upon the ground, and they made a great heap and placed Moses thereon, and they rose up and blew with the trumpets and called out before him and said, may the king live, may the king live!

13. And all the people and nobles swore unto him to give him for a wife Adoniah the queen, the Cushite, wife of Kikianus and they made Moses king over them on that day, and they issued a proclamation saying, every man must give something to Moses of his possessions; and they spread out a sheet upon the heap, and every man cast in something, onyx stones and pearls also silver and gold in abundance.

CHAPTER 24

1. Moses was twenty-seven years when he began to reign over Cush which was the forty-fifth year of the reign of Pharaoh king of Egypt that is in the hundred and sixty-second year of Israel going down to Egypt. The LORD granted Moses favor and grace in the eyes of all the children of Cush and they loved him exceedingly and Moses was well favored by the LORD and by men.

2. And on the seventh day of his reign, all the children of Cush assembled and came before Moses and bowed down to him to the ground, and they all spoke together saying, give us counsel that we may see what is to be done to this city for it is now nine years that we have not seen our children and our wives.

3. So the king answered them saying, if you will hearken to my voice in all that I shall command you, then will the LORD give the city into our hands and we shall subdue it, so all the forces answered the king saying, all that our lord shall command that will we do.

4. And Moses said pass through and proclaim unto all the people saying, thus saith the king, go into the forest and each man of you shall catch

a young stork and they shall be in your keeping, you shall rear them until they grow up, and you shall teach them to dart upon, as is the way of the young ones of the hawk. So all the children of Cush heard the words of Moses, and they did so. A. M. 2401

5. And after the young storks were reared the king ordered them to be hungered for three days and said unto them strengthen yourselves and become valiant men, and each man put on his armour and gird on his sword upon him, and each man ride his horse and each take his young stork in his hand.

6. And we will rise up and fight against the city at the place where the serpents are; and when they came to the place of the serpents the king said to them, send forth the storks upon the serpents, and they did as the king ordered and the storks ran upon the serpents and they destroyed and devoured them all. And when the king and people saw that all the serpents were destroyed in that place, all the people set up a great shout.

7. And they approached and fought against the city and took it and entered the city and subdued it, and there died on that day eleven hundred of the people of the city, but of the people besieging not one man died. So all the children of Cush went each to his home, to his wife and children.

8. And Balaam the magician, when he saw that the city was taken, he opened the gate and he and his two sons Jannes and Jambres and eight of his brothers fled and returned to Pharaoh king of Egypt. They are the sorcerers and magicians who are mentioned in the book of the law, standing against Moses when the LORD brought the plagues upon Egypt. Ex. 7:11

9. So Moses took the city by his wisdom, and the children of Cush placed him on the throne instead of Kikianus, and they placed the royal crown upon his head, and they gave him for a wife Adoniah the Cushite queen, wife of Kikianus.

10. And Moses feared the LORD GOD of his

A. M. 2401 fathers, so that he came not to her nor did he turn his eyes to her, for Moses remembered how Abraham made his servant Eliezer swear, saying unto him; thou shalt not take a woman from the daughters of Canaan for my son, also how Isaac commanded Jacob saying, thou shalt not take a wife from the daughters of Canaan, nor make any alliance with any of the children of Ham.

11. For the LORD our GOD gave Ham the son of Noah, and his children and all his seed, as slaves to the children of Shem and to the children of Japheth, and unto their seed after them for slaves forever. Therefore Moses turned not his heart nor his eyes to the wife of Kikianus all the days that he reigned over Cush.

Gen. 9:27

12. And Moses feared the LORD his GOD all his life, and walked before the LORD in truth with all his heart and soul, and Moses strengthened himself in the kingdom of the children of Cush and he guided the children of Cush with his usual wisdom, and Moses prospered in his kingdom. And at that time Aram and the children of the east heard that Kikianus king of Cush had died, so they rebelled against Cush.

13. And Moses gathered all the mighty people of Cush about thirty thousand men, and he went and subdued the children of the east and Aram and put the usual tax upon them, and Moses and his army returned to the land of Cush. And the LORD was with him, and all the children of Cush were afraid of him.

2412 14. In the eleventh year of the reign of Moses over Cush, Saul king of Edom died and Baalchanan the son of Achbor reigned in his place for thirty-eight years.

Gen. 36:38

2424 15. In the twenty-third year of the reign of Moses, Janeas king of the children of Chittim died, and Latinus reigned in his stead for forty-five years.

2424 16. In the hundred and eighty-fifth year of Israels' going down to Egypt there went forth from Egypt, thirty thousand valiant men all of the tribe of Ephraim the son of Joseph, for they said the period was completed which the LORD had appointed to the children of Israel in the times of

old which he had spoken to Abraham.*

17. And these men girded themselves, and each man put on his sword at his side, and his armour upon him and they trusted in Their Strength and they went out together from Egypt with a mighty hand. But they brought no provision for the road, only silver and gold not even bread for that day, for they thought of getting their provision for pay from the Philistines and if not they would take it by force. And these men were very mighty and valiant men, one man could pursue a thousand and two could rout ten thousand, so they trusted to their strength.

18. And they went toward the land of Gath and found the shepherds feeding the cattle of the children of Gath, and they said to the shepherds, give us some of the sheep for pay, that we may eat for we are hungry, for we have eaten no bread this day.

19. And the shepherds said, are they our sheep or cattle that we should give them to you even for pay? so the Ephraimites approached to take them by force. And the shepherds of Gath shouted over them, and the children of Gath heard it and came out to them and when they saw the evil doings of the Ephraimites they returned and assembled the men of Gath and they engaged with them in battle and they smote from each other a great many on that day.

20. And on the second day they sent to all the cities of the Philistines and forty thousand men went forth from the Philistines to their assistance. And these engaged in battle with the Ephraimites, and the LORD delivered the Ephraimites into the hands of the Philistines and they smote all

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*Note: According to Gen. 12:1-4 which is the promise or covenant with Abraham which was made in the year of the world 2024 and 400 years later See Gen. 15:13 would make it the year 2424. Israel came into Egypt in the year 2239 and 185 years later makes it the year of the world 2424 which agrees with the covenant year according to man's time but evidently not according to GOD'S time for Israel did not leave Egypt until 30 years after.

A. M. the Ephraimites except ten men who escaped.

2424 21. For this evil was from the LORD against the Ephraimites for they transgressed the Word of the LORD in going forth from Egypt before the period had arirved which the LORD had appointed to Israel. There fell about twenty thousand of the Philistines, and their brethren buried them in their cities. And the slain of the Ephraimites remained unburied and the valley was filled with men's bones.

22. And the men who escaped from the battle came to Egypt, and told all the children of Israel all that had befallen them. And their father Ephraim mourned over them many days, and his brethren came to console him. And he came unto
1 Chr. 7:21-23 his wife and she bare a son, and he called his name Beriah, for she was unfortunate in his house.

CHAPTER 25

1. And Moses the son of Amram was still king in the land of Cush in those days and all the inhabitants of Cush were greatly afraid of him.
2440 And in the fortieth year of his reign, Moses was sitting on his royal throne while Adoniah the queen was before him, and all the nobles were sitting around him.

2. And Adoniah said before the king and princes, what is this thing which you, the children of Cush, have done for this long time? Surely you know that this is the fortieth year that this man has reigned over Cush and he has not approached me, nor has he served the gods of the children of Cush.

3. Now therefore hear, O ye children of Cush, and let this man no more reign over you as he is not of our flesh, behold Menacrus my son is grown up, let him reign over you, for it is better to serve the son of your lord, than to serve a stranger, a slave of the king of Egypt.

4. And all the people and nobles of Cush heard the words of Adoniah the queen, and all the people were preparing until evening, and in the morn-

ing they rose up early and made Menacrus son of Kikianus king over them. And they gave many presents to Moses, and sent him from them with great honor. A. M.

5. Moses is sixty-six years when he went out of the land of Cush, for the thing was from the LORD, for the period had arrived which HE had appointed to bring forth Israel from the affliction of the children of Ham. 2440

6. Moses went to Midian and sat at a well of water, and the seven daughters of Reuel (Jethro) the Midianite went out to feed their father's flock, and they came to the well and drew water for their flock and the shepherds came and drove them away, and Moses rose up and helped them and watered their flock?

7. And they came home and told their father what Moses did for them. And Reuel said to his daughters, and where is he? wherefore have ye left the man? And Reuel sent for him and brought him home, and he ate bread with him.

8. And Moses related to Reuel that he had fled from Egypt and that he reigned almost forty years over Cush, and that they afterward had taken the government from him, and sent him away in peace with honor and with presents.

9. And when Reuel had heard the words of Moses, Reuel said within himself, I will put this man into the prison house, whereby I shall conciliate the children of Cush, for he has fled from them. And they put Moses in the prison house where he remained ten years, and whilst Moses was in prison, Zipporah the daughter of Reuel supported him with bread and water all the time.

10. At that time the LORD smote Pharaoh king of Egypt, with leprosy from the sole of his foot to the crown of his head; owing to his cruel treatment of the Israelites, for the LORD had hearkened to the prayer of his people, and Pharaoh hardened his neck before the LORD, and he embittered the lives of the Israelites with all manner of hard work.

11. And Pharaoh asked his wise men and sorcerers to cure him, and his wise men and sorcerers said unto him that if the blood of little chil-

A. M. 2440 dren were put into the wounds he would be healed.

12. And Pharaoh hearkened to them, and sent his ministers to Goshen and they took the infants of the Israelites from the bosoms of their mothers by force, and they brought a child daily to Pharaoh and the physicians killed them and applied their blood to the plague, and the number of children which Pharaoh slew (for this purpose) was three hundred and seventy-five.

13. But the LORD hearkened not to the physicians of the king of Egypt, and the plague went on increasing mightily. And Pharaoh was afflicted with that plague, still the heart of Pharaoh was more hardened against the Israelites. And the LORD smote him with a bad tumor and sickness at the stomach, and that plague turned to a severe boil.

14. And the king knew that his time was come to die, and the princes of the king and all his counselors advised the king to cause one to reign in his stead in the land, whomsoever he should choose from his sons; the king had three sons and two daughters, Othri the first born son was an idiot.

15. But Adikam the second was a cunning and wise man and knowing in all the wisdom of Egypt, but of unseemly aspect, thick in flesh and very short in stature; his height was one cubit and a span and when the king saw Adikam intelligent and wise in all things, he resolved to make him king in his stead after his death.

16. And the disorder greatly prevailed over the king, and his flesh stank like the flesh of a carcass cast upon the field in summertime, during the heat of the sun. And at the end of three years he died in shame, disgrace, and disgust, and his servants carried him and buried him in the sepulchre of the kings of Egypt, but they embalmed him not because of the stench; and he died with terror and shame and his son Adikam reigned in his stead.

2450 17. Adikam was twenty years old when he began to reign in the two hundred and eleventh year of Israel's going down to Egypt and he

reigned four years. And all the Egyptians called his name Pharaoh as was their custom to do in Egypt; and he conducted the government of Egypt in his wisdom and excelled his father and all preceding kings in wickedness, and he increased his yoke over the Israelites.

18. And he went with his servants to Goshen to the Israelites, and he placed officers over them from amongst the children of Israel, and over these officers he placed taskmaster from amongst his servants; and he placed over them a measure of bricks for them to do according to that number day by day, and he turned back to Egypt.

19. The taskmasters ordered the officers to observe the daily measure of bricks saying, if you are deficient in your daily bricks, I will put your young children in their stead. And whenever any deficiency was found in the measure of their daily bricks, the taskmasters of Pharaoh would go to the wives of the Israelites and take infants from their mothers' laps and put them in the walls of the building instead of the bricks.

20. Whilst their fathers and mothers were crying over them and weeping when they heard the weeping voices of their infants in the wall. And the task masters prevailed over Israel so that a man placed his son in the wall and put mortar over him, whilst his eyes wept over him, and his tears ran down upon his child.

21. And the number of all the children killed in the building was two hundred and seventy. And the labor imposed upon the Israelites in the days of Adikam exceeded in hardship that which they performed in the days of his father. And the Israelites sighed every day on account of their heavy work.

22. And GOD heard the voice of the Israelites and their cry in those days and GOD remembered to them his covenant which he had made with Abraham, Isaac and Jacob; and HE determined to deliver them.

23. And Moses was still confined in the dungeon in those days in the house of Reuel the Midianite, and Zipporah the daughter of Reuel did

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support him with food secretly day by day; and Moses was confined in the dungeon ten years.

24. And at the end of the time which was the first year of the reign of Pharaoh (Adikam) over Egypt, Zipporah said to her father Reuel, no person inquires or seeks after the Hebrew man, whom thou didst bind in prison now ten years. Now therefore if it seem good in thy sight, let us send and see whether he is living or dead, but her father knew not that she had supported him.

25. And Reuel her father answered and said to her, has ever such a thing happened that a man should be shut up in prison without food for ten years, and that he should live? And Zipporah answered her father, saying, surely thou hast heard that the GOD of the Hebrews is great and awful, and does wonders for them at all times.

26. HE, it was who delivered Abraham from Ur of the Chaldees, and Isaac from the sword of his father, also with this man has HE done many things, He delivered him from the river in Egypt, and from the sword of Pharaoh and from the children of Cush, so also can HE deliver him from famine and make him live.

27. And the thing seemed good in the sight of Reuel, and he did according to the word of his daughter, and sent to the dungeon to ascertain what became of Moses; and he saw and behold the man Moses was living and standing upon his feet, praising and praying to the GOD of his ancestors. And Reuel commanded Moses to be brought out of the dungeon, so they shaved him and he changed his prison garments and ate bread.

28. And afterward Moses went into the garden of Reuel which was behind the house, and he there prayed to the LORD his GOD who had done mighty wonders for him. And whilst he prayed he looked opposite to him and behold a sapphire stick was planted in the midst of the garden.

29. And he approached the stick and he looked, and behold the name of the LORD GOD of hosts (Jehovah) was engraved thereon, written and developed upon the stick. And he read it and

stretched forth his hand and he plucked it like a forest tree from the thicket, and the stick was in his hand. A. M. 2450

30. And this was the stick with which all the works of our God were performed, after he had created heaven and earth and all the host of them, seas, rivers, and all their fishes. And when GOD had driven Adam from the garden of Eden, he took the stick in his hand and went and tilled the ground from which he was taken.

31. And the stick came down to Noah and was given to Shem and his descendents until it came into the hands of Abraham the Hebrew and he gave it to Isaac. And when Jacob fled to Padan-aram he took it into his hand, and when he returned to his father he took it with him. And when he went down to Egypt he gave it to Joseph.

32. And after the death of Joseph the nobles of Egypt came into the house of Joseph, and the stick came into the hand of Reuel the Midianite and he took it with him when he left Egypt and planted it in his garden.

33. And all the mighty men of the Kenites tried to pluck it when they tried to get Zipporah his daughter, but they were unsuccessful. So that stick remained planted in Reuel's garden, until he came who had a right to it and took it. And when Reuel saw the stick in the hand of Moses, he wondered at it, and he gave him his daughter Zipporah for a wife.

34. At that time died Baalchanan, son of Ach- 2450
bor, king of Edom, and was buried in his house Gen. 36:39
in the land of Edom. And the children of Esau took a man whose name was Hadad and they made him king over them in place of Baalchanan and Hadad reigned over Edom fifty years.

35. About this time Moses the son of Amram, took Zipporah the daughter of Reuel the Midianite for a wife. And Zipporah walked in the ways of the daughter of Jacob, she was nothing short of the righteousness of Sarah, Rebecca, Rachel and Leah.

36. And Zipporah conceived and bare a son and he called his name Gershom, for he said, I was a stranger in a foreign land; but at the command of

A. M. Reuel his father-in-law he circumcised him not.

37. And she conceived again and bare a son, but circumcised him and called his name Eliezer for Moses said because the GOD of my fathers was my help, and delivered me from the sword of Pharoah.

CHAPTER 26

1. And Pharaoh (Adikam) king of Egypt greatly increased the labor of the Israelites; for he ordered that no more straw should be given them, saying, let them gather their straw as they can find it, but the number of bricks made shall not be diminished.

2. And the Israelites heard this and they cried unto the LORD on account of the bitterness of their souls, and the LORD heard their cries and saw their oppression, and the LORD was jealous of his people and his inheritance (for Israel was GOD'S inheritance) and he resolved to take them out of the affliction of Egypt.

2454 3. And in those days Moses was feeding the
Ex. 3:1-2 flock of Reuel, beyond the wilderness of Sin, and the stick which he took from his father-in-law was in his hand, and one day a kid of the goats strayed from the flock, and Moses pursued it and came to the mountain of GOD to Horeb.

4. And the LORD appeared there to him in a burning bush, and Moses wondered greatly why the bush was not consumed, and he approached to see this mighty thing; and the LORD called unto Moses out of the fire and commanded him to go down to Egypt, to Pharaoh king of Egypt to send the children of Israel from his service.

5. And the LORD showed him to do signs and wonders in Egypt before the eyes of Pharaoh and his subjects, so they might believe that the LORD had sent him. And Moses hearkened to all that the LORD had commanded him, and he returned to his father-in-law and told him the thing, and Reuel said to him go in peace.

Ex. 4:24-26 6. And Moses rose up to go to Egypt, and he took his wife and his two sons with him and while

he was at an inn in the road on Angel of the LORD sought to kill him because he had transgressed the covenant which the LORD had made with Abraham and hearkened to the voice of his father-in-law not to circumcise his firstborn. A. M. 2454

7. And Zipporah hastened and took a sharp stone and circumcised her first born son and delivered Moses and her son from the hand of the angel of the LORD.

8. And Aaron the son of Amram and brother of Moses was in Egypt walking by the river side. And the LORD appeared to him in that place and said to him, go now toward Moses in the wilderness and he went and met him in Horeb and kissed him. And Aaron lifted up his eyes and saw Zipporah and her children, and he said unto Moses, who are these unto thee? Ex. 4:27-28

9. And Moses said, they are my wife and sons, whom GOD gave to me in Midian, and the thing grieved Aaron on account of the woman and her children. And Aaron said to Moses, send away the woman and her children to her father's house, and Moses hearkened to Aaron and did so. And Zipporah returned with her children.

10. And Moses and Aaron came to Egypt to Goshen and they spoke to their brethren all the words of the LORD, and the people rejoiced greatly. And Moses and Aaron rose up early the next day and they went to the house of Pharaoh and they took in their hands the stick of GOD. Ex. 4:29-31

11. And when they came to the king's gate, two young lions were confined there with iron instruments, and no person went out or came in except by the order of the king, when he would send his conjurer and they would withdraw the lions by their incantations.

12. And Moses hastened and lifted up the stick upon the lions, and he loosed them, and Moses and Aaron came into the king's house, and the lions followed them and rejoiced as a dog rejoices over his master when he comes from the field. And when Pharaoh saw this he was greatly astonished at it, and he was greatly terrified at their report.

13. And Pharaoh said to Moses, what do you

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require? and they answered him, saying, the LORD GOD of the Hebrews has sent us to thee, to say, send forth My people that they may serve ME. And Pharaoh said unto them, go today and come back to me tomorrow and they did so.

14. And when they had gone Pharaoh sent for Balaam the magician and Jannes and Jambres his sons and to all the magicians, conjurors and counselors and they all came and sat before the king, and the king told them all the words which Moses and Aaron had spoken to him,

15. And the magicians said to the king, but how came the men to thee, on account of the lions which were confined at the gate? and the king said, because they lifted up their rod against the lions and loosed them, and came to me, and the lions also rejoiced at them as a dog rejoices to meet his master.

16. And Balaam the son of Beor the magician answered the king saying, these are none else than magicians like ourselves, now therefore send for them and we will try them. And in the morning Pharaoh sent for Moses and Aaron, and they took the rod of GOD, and came to the king and spoke to him saying, thus saith the LORD GOD of the Hebrews, send My people that they may serve Me.

17. And the king said to them, but who will believe you that you are the messengers of GOD, and that you come to me by His order? now therefore give us a sign and then your words will be believed.

Ex. 7:10

18. And Aaron threw down his rod before Pharaoh and the rod became a serpent, and the sorcerers did the same. And the serpent of Aaron's rod lifted up its head and opened its mouth to swallow the serpents of the magician's rods.

19. And Balaam said this thing has been from the days of old, that a serpent should swallow its fellow, now therefore restore it to a rod as it was at first, and we will also restore our rods as at first and if thy rod shall swallow our rods, then shall we know that the Spirit of GOD is in thee, and if not, thou art only an artificer like unto ourselves.

20. And Aaron hastened and stretched forth his hand and caught hold of the serpent's tail and it became a rod in his hand and the sorcerers did likewise, and when they were restored to rods, Aaron's rod swallowed theirs. A. M. Ex. 7 ch.

21. And when Pharaoh saw this he said to them I know not your LORD whom you have declared neither will I send His people. And they answered the king saying, the LORD GOD is his name, and He proclaimed His name over us from the days of our ancestors, and sent us saying, send My people that they may serve Me.

23. And if thou wilt not send us His anger will be kindled against thee, and He will smite Egypt either with plague or with sword. And the king's anger was kindled against them and he drove them out and ordered the labor upon Israel to be more severe.

23. And GOD roused his might in Egypt upon Pharaoh and his people and smote them with very great and sore plagues. And the LORD sent by the hand of Aaron and turned all the waters of Egypt into blood with all their streams and rivers.

24. And when an Egyptian came to drink and drew water he looked into his pitcher and it was blood, and when a woman kneaded her dough to make bread and cooked her victuals, their appearance were turned into blood.

25. And the LORD sent again and caused all their waters to bring forth frogs, and all the frogs came into the houses of the Egyptians, and when the Egyptians drank, their bellies were filled with frogs and they danced in their bellies as they danced in the river, and all their drinking and cooking water turned to frogs also. When they lay in their beds their perspiration bred frogs. Ex. 8 ch.

26. Next the dust was turned into lice and they became to the height of two cubits upon the earth, the lice were upon man and beast also upon the king and queen and it grieved Egypt exceedingly on account of the lice.

27. Notwithstanding this, the anger of the LORD did not turn away, and the LORD sent fiery serpents, scorpions, mice, weazels, toads

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with others creeping in the dust, flies, hornets, fleas, bugs, and gnats, each swarm according to its kind; and all reptiles and winged animals according to their kind came to Egypt, and the fleas and flies came into the ears of the Egyptians and they grieved exceedingly.

Ex. 9 ch.

28. And God sent a pestilence and it pervaded Egypt, in the horses and asses, and in the camels, in herds of oxen and sheep and in man. And when the Egyptians rose up in the morning to take their cattle to pasture they found that nine out of every ten cattle were dead; but of the cattle of Israel in Goshen not one died.

29. And GOD sent a burning inflamation in the flesh of the Egyptians, which burst their skins, and it became a severe itch in all the Egyptians from the soles of their feet to the crowns of their heads, and many boils were in their flesh, that their flesh wasted away until they became rotten and putrid.

30. Notwithstanding this the anger of the LORD did not turn away, and the LORD sent a very grievous hail, which smote their vines and broke their fruit trees and dried them up that they fell upon them. Also every green herb became dry and perished for a mingling fire decended amidst the hail and consumed all things. Also men and beasts that were found abroad perished of the flames of fire and of the hail, and all the young lions were exhausted.

Ex. 10 ch.

31. And the LORD sent numerous locusts into Egypt, the Chasel, Salom, Chargol and Chagole, locusts each of its kind, which devoured all that the hail had left remaining.

33. Then the Egyptians rejoiced at the locusts, although they consumed the produce of the land, and they caught them in abundance and salted them for food. And the LORD turned a mighty wind of the sea which took away all the locusts even those that were salted, and thrust them into the Red Sea; not one locust remained within the boundaries of Egypt.

33. And GOD sent darkness for three days over the land of Egypt and Pathros, so that a man could not see his hand when he lifted it to his

mouth. At this time many of the Israelites died who had rebelled against Moses and Aaron saying, we will not leave Egypt to go to a desolate wilderness lest we die with hunger; and they were buried in those days, without the Egyptians knowing of them. A. M.

34. And the darkness was very great and any person who was standing when the darkness came, remained standing and he that was sitting, remained sitting and he that was lying remained in that position and he that was walking sat down where he was until the darkness had passed away.

35. And after the darkness passed away, the LORD sent Moses and Aaron to the children of Israel saying, celebrate your feast and make your passover, for behold I come in the midst of the night amongst all the Egyptians, and I will smite all the first born from the first born of a man to the first born of a beast, and when I see your passover I will pass over you.

36. And the Isarelites did according to all that the LORD had commanded Moses and Aaron, in that night. And in the middle of the night, the LORD went forth in the midst of Egypt and smote all the first born of the Egyptians, from the first born of man to the first born of beast. Ex. 12 ch.

37. And Pharaoh rose up in the night, he and all his servants and all the Egyptians, and there was a great cry through Egypt in that night for there was not a house in which there was not a corpse. Also the bones of the first born who had died before this and whom they had buried in their houses were raked up by the dogs of Egypt on that night and dragged before the Egyptians and cast before them. And all the Egyptians wept and cried out with a loud voice.

38. Then Bathia the sister of the king went forth with the king on that night to seek Moses and Aaron in their houses, and they found them eating and drinking and rejoicing with all Israel. And Bathia said to Moses, is this the reward for the good which I have done to thee, who have reared thee and thou hast brought this evil upon me and my father's house? And Moses said to her, thy brother and his household, and subjects,

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the families of Egypt would not hearken to the words of the LORD therefore did this evil come upon them.

39. And Pharaoh king of Egypt approached Moses and Aaron and prayed to them saying, rise up and take your brethren, all the children of Israel who are in the land, with their sheep and oxen, and all belonging to them, they shall leave nothing remaining, only pray for me to the LORD your God.

40. And Moses said to Pharaoh, behold though thou art thy mother's first born, yet fear not, for thou wilt not die, for the LORD has commanded that thou shalt live, in order to show thee his great might. And Pharaoh ordered the Israelites to be sent away for he said we are all perishing. And all the Egyptians sent the Israelites forth with great riches, sheep and oxen and precious things, according to the oath of the LORD between him and our father Abraham.

41. And the Israelites delayed going forth at night, and when the Egyptians came to them to bring them out, they said to them, are we thieves that we should go forth at night?

42. And the children of Israel asked of the Egyptians vessels of silver, and vessels of gold and garments and the children of Israel stripped the Egyptians. And Moses hastened and rose up and went to the river of Egypt, and brought up from thence the coffin of Joseph and took it with him.

Ex. 13:19

CHAPTER 27

2454
1st Mo.
Abib. 15
Ex. 12:37

1. And the Israelites journeyed from Raamses to Succoth about six hundred thousand men on foot, besides the little ones and their wives. Also a mixed multitude went up with them, and flocks and herds even much cattle.

2. And the sojourning of the children of Israel, who dwelt in Egypt was two hundred and fifteen years, (one hundred twenty-one years of which were spent in hard labor, which commenced immediately after the death of Levi for they lived

well for about twenty-three years after Joseph's death.) (See chap. 20, v. 13.) A. M.

3. And at the end of two hundred and fifteen years the LORD brought forth the Israelites from Egypt with a strong hand and they encamped in Succoth on the fifteenth day of the first month (Abib or Nisan). 2454

4. And all the Egyptians buried their dead for three days. And the Israelites travelled from Succoth to Ethom at the end of the wilderness. And on the third day after the Egyptians had buried their first born, all the nobles of Pharaoh rose up in the morning, and with them about seven hundred thousand men and went after Israel to make them return to Egypt, for they repented that they had sent them away from their servitude, and they came to the place where the Israelites were.

5. And all the Egyptians saw and behold Moses and Aaron and all the Israelites were sitting before Pihahiroth, eating and drinking and celebrating the feast of the LORD. And the Egyptians said to Israel, surely you said, we will go on a journey for three days in the wilderness, and sacrifice to our GOD and return. Now therefore this day makes five days since you went, why do you not return to your masters? Abib 20

6. And Moses and Aaron answered them saying, because the LORD our GOD has testified in us saying, you shall no more return to Egypt, but we will betake ourselves to a land flowing with milk and honey, as the LORD our GOD had sworn to our ancestors to give to us.

7. And when the nobles of Egypt saw that the Israelites did not hearken to them, to return to Egypt, they girded themselves to fight with Israel. And the LORD strengthened the hearts of the Israelites over the Egyptians, that they gave them a severe beating, and the Egyptians fled from before the Israelites, for many of them perished by the hand of Israel.

8. And the nobles of Pharaoh went to Egypt and told Pharaoh, saying, the Israelites have fled, and will no more return to Egypt, and in this manner did Moses and Aaron speak to us. And

A. M. 2454 Pharaoh heard this thing and his heart and the hearts of all his subjects were turned against Israel, and they repented that they had sent Israel; and all the Egyptians advised Pharaoh to pursue the Israelites to make them come back to their burdens.

Ex. 14 ch. 9. And the LORD strengthened the hearts of all the Egyptians to pursue the Israelites for the LORD desired to overthrow the Egyptians in the Red Sea. And Pharaoh rose up and harnessed his chariot, and he ordered all the Egyptians to assemble, about ten hundred thousand men, not one man was left excepting the women and little ones. And they all went forth with Pharaoh and pursued the Israelites and they reached them encamping by the Red Sea.

10. And the Israelites lifted up their eyes, and beheld all the Egyptians pursuing them, and the Israelites were greatly terrified at them and they cried unto the LORD, for they were exceedingly afraid of the Egyptians. And Moses said to them, fear not, stand still and see the salvation of the LORD which HE will effect this day for you for as you have seen the Egyptians this day so shall you see them no more for ever.

11. And Moses rose up from amidst the people, and he prayed to the LORD and said, O LORD GOD of the whole earth, save now thy people whom thou didst bring forth from Egypt, and let not the Egyptians boast that power and might are theirs. So the LORD said to Moses, why dost thou cry unto me? speak to the children of Israel that they shall proceed, and do thou stretch out thy rod upon the sea and divide it, and the children of Israel shall pass through it.

12. And Moses lifted up his rod upon the sea and it divided, and the children of Israel passed through on foot, with shoes, as a man would pass through a prepared road. And the LORD manifested to the children of Israel his wonders in Egypt and in the sea by the hand of Moses and Aaron. And when the Israelites had entered the sea, the Egyptians came after them, and the waters of the sea returned upon them and

drowned them. A. M.

13. And all the Israelites saw the Egyptians had perished and they beheld the great hand of the LORD in what he had performed in Egypt and in the sea. 2454

14. Then sang Moses and the children of Israel this song unto the LORD saying, I will sing to the LORD for HE is greatly exalted, the horse and his rider has HE cast into the sea; behold it is written in the book of the law of GOD. Ex. 15 ch.

15. After this they came to Marah, and the LORD gave them statutes and judgments in Marah, and the LORD commanded the Israelites to walk in all his ways and to serve him. And they left Marah and came to Elim and in Elim were twelve springs and seventy date (Palm) trees, and they encamped by the waters.

16. And they journeyed from Elim and came to the wilderness of Sin on the fifteenth day of the second month after their departure from Egypt. At that time the LORD gave the manna to the Israelites to eat, and the LORD caused food to rain from heaven day by day which they ate for forty years. 2454 2nd Mo. Zif. 15 Ex. 16 ch.

17. And they left the wilderness of Sin and encamped in Alush. And they left Alush and encamped in Rephidim. Here Amalek the son of Eliphaz, the son of Esau and brother of Zepho came to fight with Israel. And he brought with him eight hundred and one thousand men, magicians and conjurers, and he prepared for battle with Israel in Rephidim. Ex. 17 ch.

18. And he carried on a severe battle against Israel, and the LORD delivered Amelek and his people into the hand of Moses and the hand of Joshua the son of Nun; but the battle was very sore upon Israel. And the LORD said unto Moses, write this thing as a memorial in a book, and place it in the hand of Joshua the son of Nun thy servant, and thou shalt command Israel saying when thou shalt come to the land of Canaan, thou shalt utterly efface the remembrance of Amelek from under heaven.

19. And Moses did so, and he took the book and

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wrote upon it these words saying, remember what Amelek has done to thee in the road when thou wentest forth from Egypt. Therefore it shall be when the LORD thy GOD shall have given thee rest from all thine enemies round about in the land which the LORD thy GOD giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amelek from under heaven, thou shalt not forget it. And the king who shall have pity on Amelek, or upon his memory, or upon his seed, behold I will require it of him, and I will cut him off from amongst his people. (See the fulfilment of this in 1 Saml. 15.)

20. And Israel left Rephidim and encamped in the wilderness of Sinai in the third month of their going forth from Egypt. At that time Reuel the Midianite the father-in-law of Moses, with Zipporah his daughter and her two sons, came to Moses and remained with Israel many days, and Reuel knew the LORD from that day forward.

Ex. 18 ch.

3rd Mo. Sivan 6

21. On the sixth day of the third month from Israel's departure from Egypt, the LORD gave to Israel the ten commandments on Mount Sinai, and all Israel heard all these commandments, and all Israel rejoiced exceedingly in the LORD on that day. And the glory of the LORD rested upon Mount Sinai and he called to Moses, and Moses came in the midst of a cloud and ascended the mountain.

22. And Moses was upon the mount forty days and forty nights; he ate no bread and drank no water, and the LORD instructed him in the statutes and judgments in order to teach the children of Israel. And the LORD wrote the ten commandments which he had commanded the children of Israel upon two tablets of stone.

4th Mo. Tammuz 16

23. And at the end of forty days and forty nights, when the LORD had finished speaking to Moses on mount Sinai, then the LORD gave to Moses the tablets of stone, written with the finger of GOD. And when the Israelites saw that Moses tarried to come down from the mount, they gathered round Aaron, and said, as for this Moses we know not what has become of him. Now therefore rise up, make us a god, who shall go before

us, so that thou shalt not die; and Aaron was greatly afraid of the people, and he ordered them to bring him gold and he made it into a molten calf for the people. A. M. 2454

24. And the LORD said to Moses before he had come down from the mount, get thee down for thy people whom thou didst bring forth from Egypt have corrupted themselves, they have made to themselves a molten calf and have bowed down to it, now therefore leave me that I may consume them from off the earth for they are a stiffnecked people.

25. And Moses prayed to the LORD for the people on account of the calf which they had made, and he afterward descended from the mount with the two tablets of stone in his hands; and when Moses approached the camp and saw the molten calf, the anger of Moses was kindled and he broke the tablets under the mount.

26. And Moses came to the camp and he took the calf and burned it with fire, and ground it till it became fine dust, and strewed it upon the water and gave it to the Israelites to drink. And there died of the people by the swords of each other about three thousand men who had made the calf. And on the morrow Moses said to the people, I will go up to the LORD, peradventure I may make atonement for your sins which you have sinned to the LORD.

27. And Moses again went up to the LORD and he remained with the LORD forty days and forty nights. And during the forty days did Moses entreat the LORD in behalf of the Israelites, and the LORD heakened to the prayer of Moses, and the LORD was entreated of him in behalf of Israel. Then the LORD spake unto Moses saying, hew two more tablets of stone and bring them up to me that I may write upon them the ten commandments. And Moses came down and hewed two more tablets of stone and brought them up to the LORD on mount Sinai, and the LORD wrote the ten commandments on the tablets. 5th Mo. Ab. 27

28. And Moses remained yet with the LORD forty days and forty nights, and the LORD in-

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structed him in statutes and judgments to impart to Israel. And the LORD commanded him respecting Israel that they should make a sanctuary for the LORD, that HIS name might rest therein, and the LORD showed him the likeness of the sanctuary and the likeness of all its vessels.

7th Mo. Tisri 8

29. And at the end of forty days Moses came down from the mount with the two tablets of law, and came to the Israelites and spoke to them the words of the LORD, and he taught them laws, statutes and judgments which the LORD had taught him and told them that a sanctuary should be made for HIM to dwell amongst them. And the people rejoiced and said they would do all the LORD had spoken, and the people rose up like one man and made generous offerings of gold, silver and brass and everything that was serviceable for the sanctuary of the LORD.

30. And all the wise men came and made the sanctuary of the LORD, according to all that the LORD had commanded, every man in the work in which he had been practiced; and all the wise men in heart made the sanctuary, and its furniture and all the vessels for the holy service, as the LORD had commanded Moses. And the work of the tabernacle was completed at the end of five months, and the Israelites did all that the LORD had commanded Moses. And they brought the sanctuary and all its furniture to Moses; like unto the representation which the LORD had shown to Moses, so did the children of Israel. And Moses saw the work, and behold they did it as the LORD had commanded him so Moses blessed them.

12th Mo. Adar 8

Adar 23

31. And on the twenty-third day of the twelfth month Moses took Aaron and his sons and he dressed them in garments, and anointed them and did unto them as the LORD had commanded him, and Moses brought up all the offerings which the LORD had commanded him on that day. Moses afterward took Aaron and his sons and said to them for seven days shall you remain at the door of the tabernacle, for thus am I

commanded. And Aaron and his sons did all that the LORD had commanded them through Moses and they remained for seven days at the door of the tabernacle. A. M. 2454 Adar 30

32. And on the eighth day being the first day of the month, in the second year from the Israelites' departure from Egypt, Moses erected the sanctuary and Moses put up all the furniture of the tabernacle and of the sanctuary and all that the LORD had commanded him. And Moses called to Aaron and his sons, and they brought the burnt offering and the sin offering for themselves and the people as the LORD had commanded Moses. 2455 1st Mo. Abib. 1

33. And that day the two sons of Aaron, Nadab and Abihu brought strange fire before the LORD who had not commanded them, and the fire went forth from before the LORD and consumed them, and they died before the LORD on that day. Then on the day when Moses had completed to erect the sanctuary the princes of Israel began to bring their offerings before the LORD for the dedication of the altar. And they brought up their offerings each prince for one day, a prince each day for twelve days.

34. Thus did the twelve princes of Israel day by day each man in his day behold it is written in the book of the law. (See Numbers 7:12-83.) And it was after this in the thirteenth day of the month that Moses commanded the children of Israel to observe the Passover. And the children of Israel kept the passover in its season in the fourteenth day of the month (Abib) as the LORD had commanded Moses, so did they. Abib 14

35. And on the first day of the second month (Zif), the LORD spoke unto Moses saying, number the heads of all the males of Israel from twenty years old and upward, thou and thy brother Aaron and the twelve princes of Israel. And Moses did so, and Aaron came with the twelve princes of Israel, and they numbered the Israelites in the wilderness of Sinai. And the numbers of the Israelites by the houses of their fathers, from twenty years old and upward were six hundred and three thousand five hundred and fifty 2nd Mo. Zif. 1 Num. 1:46-49

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22273
625823

A. M. 2455 Num. 3:39-43

men (the tribe of Levi excepted.)

36. And the number of all the (firstborn) males of Israel from one month old and upward (to twenty years) was twenty-two thousand two hundred and seventy-three. And the number of the male children of Levi from one month old and upward was twenty-two thousand. And Moses placed the priests and the Levites each man to his service and to his burden to serve the sanctuary of the tabernacle, as the LORD had commanded Moses.

Zif. 20

37. And on the twentieth day of the second month the cloud was taken away and the Israelites continued their journey from the wilderness

Zif. 23

of Sinai and they took a journey of three days and the cloud rested upon the wliderness of Paran; there the Anger of the LORD was kindled against Israel, for they had provoked the LORD in asking Him for meat, and the LORD hearkened to their voice, and gave them meat which they ate for a month.

3rd Mo. Sivan 23

38. But after this the Anger of the LORD was kindled against them, and he smote them with a great slaughter and they called that place Kibroth Hattaavah, because there they buried the people that lusted for flesh. And they departed from Kibroth Hattaavah and pitched in Hazeroth, in the wilderness of Paran. Here the Anger of the LORD was kindled against Miriam on account of Moses, and she became leprous, white as snow for seven days. The Israelites afterward departed from Hazeroth and pitched in the end of the wilderness of Paran.

39. At that time, the LORD spoke to Moses to send twelve men from the children of Israel, one man to a tribe, to go and explore the land of Canaan. And Moses sent the twelve men, and they came to the land of Canaan to search and examine it, and they explored it from the wilderness of Sin to Rechob as thou comest to Chamoth.

5th Mo. Ab. 4

40. And at the end of forty days they came to Moses and Aaron, and they brought him word as it was in their hearts, and ten of the men brought an evil report of the land which they had explored saying, it is better for us to return

to Egypt than to go to this land, a land that consumes its inhabitants; but Joshua the son of Nun and Caleb the son of Jephuneh, who were of those that explored the land said, the land is exceedingly good; if the LORD delight in us, then He will bring us to this land and give it to us, for it is a land flowing with milk and honey.

41. But the Israelites would not hearken to them, and they hearkened to the words of the ten men. And the LORD heard their murmurings and was angry and swore saying, surely not one man of this wicked generation shall see the land from twenty years old and upward excepting Caleb the son of Jephuneh and Joshua the son of Nun; but surely this wicked generation shall perish in the wilderness, and their children shall come to the land and they shall possess it; so the Anger of the LORD was kindled against Israel, and he made them wander in the wilderness for forty years until the end of that wicked generation; and the people dwelt in the wilderness of Paran a long time, and they afterward proceeded to the wilderness by the way of the Red Sea.

42. At that time Korah the son of Jetzer the son of Kehath the son of LEVI, took many men of the Israelites, and they rose up and quarreled with Moses and Aaron and the whole congregation. And the LORD was angry with them, and the earth opened its mouth, and swallowed them up, with their houses and all belonging to them, and all the men belonging to Korah.

43. And after this GOD made the people go round by the way of Mount Seir for a long time. At that time the LORD said unto Moses, provoke not a war against the children of Esau, for I will not give to you of anything belonging to them, as much as the sole of the foot could tread upon, for I have given Mount Seir for an inheritance to Esau. Therefore the LORD said to the Israelites, fight not against the children of Esau your brethren, for nothing in their land belongs to you, but you may buy food for money and eat it, and you may buy water of them for money and drink it. And the Israelites did according to

A. M. the word of the LORD.

44. The Israelites went about the wilderness, going round by the way of Mount Sinai for a long time, and touched not the children of Esau, and they continued in that district for nineteen
2469 years. During this period Latinus king of Chittim died in the forty-fifth year of his reign, which is fifteen years after Israel's departure from Egypt. And Abianas reigned in his place for thirty-eight years.

2474 45. And the Israelites passed the boundary of the children of Esau in those days at the end of nineteen years, and they came and passed the road of the wilderness of Moab. And the LORD said unto Moses, besiege not Moab, and do not fight against them, for I will give you nothing of their land. And the Israelites passed the road
2493 of the wilderness of Moab for nineteen years, and they did not fight against them. And all the Israelites passed from the road of the wilderness of Moab and returned and surrounded the wilderness of Edom.

2494 46. And the whole congregation came to the
1st Mo. wilderness of Sin in the first month of the fortieth year from their departure from Egypt, and
Abib Israel dwelt there in Kadesh, and Miriam died there and was buried there. At that time Moses sent messengers to Hadad king of Edom, saying, thus says thy brother Israel, let me pass I pray thee, through thy land, we will not pass through field or vineyard we will not drink the water of the well; we will walk in the king's road.

Kadesh

47. And Edom said to him, thou shalt not pass through my country, and Edom went forth to meet Israel with a mighty people, so Israel removed from them and fought not against them, for before this the LORD had commanded Israel saying, you shall not fight against the children of Esau, therefore the Israelites removed from them and did not fight against them.

48. So the Israelites departed from Kadesh and came to mount Hor. At that time the LORD said to Moses, tell thy brother Aaron that he shall die there, and Aaron went up at the com-

mand of the LORD, to mount Hor in the fifth month of the fortieth year in the first day of the month, and Aaron died on mount Hor when he was one hundred twenty-three years old. A. M. 2494 5th Mo. Ab. 1

49. And king Arad the Canaanite who dwelt in the south, heard that the Israelites had come by the way of the spies, and he arranged his forces to fight the Israelites. And the Israelites were greatly afraid of Arad because of his heavy army and they resolved to return to Egypt. And the Israelites turned back about the distance of three days' journey unto Maserath Beni-Jaakon where they remained thirty days. And when the children of Levi saw that the children of Israel would not turn back, they were jealous for the sake of the LORD and they rose up and fought against the Israelites their brethren and slew of them a great body and forced them back to mount Hor. Num. 21 ch.

50. And king Arad was still arranging his host for battle against the Israelites. And Israel vowed a vow saying, if Thou wilt deliver this people into my hand, then I will utterly destroy their cities. And the LORD hearkened to the voice of Israel, and he delivered the Canaanites into their hand and they utterly destroyed them and their cities, and he called the name of the place Hormah. 6th Mo. Elul 1

51. And Israel journeyed from mount Hor and pitched in Oboth, and left Oboth and pitched at Ije-abarim, in the border of Moab. And Israel sent to Moab saying, let us now pass through thy land into our place, but the Moabites would not suffer the Israelites to pass through their land, for they were greatly afraid lest the Israelites should do unto them as Sihon king of the Amorites had done to them, who had taken their land and had slain many of them.

52. And the LORD commanded Israel saying that they should not fight against Moab. And Israel journeyed from the border of Moab and they came to the other side of Arnon, the border of Moab between Moab and the Amorites, and they pitched in the border of Sihon, king of the Amorites in the wilderness of Kedemoth.

53. And Israel sent to Sihon saying, let us pass

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through thy land, we will not turn into the fields or into the vineyards we will go along by the king's highway until we shall have passed thy border; but Sihon would not suffer Israel to pass. So Sihon collected all the people of the Amorites and went into the wilderness to meet Israel, and he fought against Israel in Jahaz.

54. And the LORD delivered them into the hand of Israel and Israel smote all the people of Sihon with the edge of the sword and avenged the cause of Moab. And Israel took possession of the land of Sihon from Aram unto Jabuk, unto the children of Ammon, and they took all the spoil of the cities. And Israel took all the cities of the Amorites and dwelt therein.

55. And Israel resolved to fight against the Ammonites and take their land also. But the LORD said to Israel do not besiege the land of the children of Ammon for I will give nothing to you of their land; and Israel hearkened to the word of the LORD and did not fight against Ammon.

56. And Israel turned and went up the way of Bashan to the land of Og king of Bashan, and Og went out to meet Israel in battle, and he had with him many valiant men, and a very strong force from the people of the Amorites and the LORD said to Israel, be not afraid of him, for I have given him and all his people and all his land into your hand and you shall do to him as you did to Sihon. And Moses went down to him with a small number of the Israelites and Moses smote Og with a stick at the ankles of his feet and smote him. The Israelites afterward pursued the children of Og and his people and utterly destroyed them.

57. And Moses afterward sent some of the Israelites to spy out Jaazer, for Jaazer was a very famous city; and the spies went to Jaazer and explored it, and the spies Trusted in the LORD, and they fought against the men of Jaazer and they took Jaazer and its villages and drove out the Amorites and the Israelites took the land of the two kings of the Amorites, sixty cities which were on the other side that is east of Jordan, from the brook of Arnon unto Mount Hermon.

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58. And the Israelites journeyed and came into the plain of Moab which is east of Jordan by Jericho; the Moabites heard all the evil which the Israelites had done to the two kings of the Amorites, to Sihon and Og, so all the men of Moab were greatly afraid of the Israelites. And the elders of Moab said, behold the two kings of the Amorites, Sihon and Og, who were more powerful than all the kings of the earth, could not stand against the Israelites, how then can we stand before them?

59. Surely they sent us a message before now to pass through our land on their way, and we would not suffer them, now they will turn upon us and destroy us; and they counseled together what was to be done to the children of Israel. And the elders of Moab resolved and took one of their men Balak the son of Zippor the Moabite and made him king over them at that time and Balak was a very wise man.

60. And the elders of Moab rose up and sent to the children of Midian to make peace with them for they had been at enmity from the days of Hadad, son of Bedad king of Edom who smote Midian in the field of Moab unto these days. And the elders of Midian came to Moab and made peace with them, and the elders of Moab counseled with the elders of Midian what to do in order to save their lives from Israel.

61. And the elders of Midian said to Moab, we have heard that at the time when Sihon king of the Amorites fought against you, when he prevailed over you and took your land, he sent to Beor son of Janeas and to Balaam his son from Mesopotamia, and they came and cursed you; therefore did the hand of Sihon prevail over you, that he took your land, now therefore send you also to Balaam his son, for he still remains in his land, and give him his hire, that he may come and curse all the people of whom you are afraid; so the elders of Moab heard this thing and it pleased them to send to Balaam the son of Beor.

62. So Balak the son of Zippor king of Moab sent messengers to Balaam and they brought

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Num. chaps. 22, 23, 24

back Balaam to curse the people to fight against Moab. And Balaam came to Balak to curse Israel, and the LORD said to Balaam curse not this people for it is blessed. And Balak urged Balaam day by day to curse Israel, but Balaam hearkened not to Balak on account of the word of the LORD which He had spoken to Balaam and when Balak saw that Balaam would not accede to his wish he rose up and went home, and Balaam returned to his land and from there he went to Midian.

63. And Israel journeyed from the plain of Moab and pitched by Jordan from Bethjesimoth even unto Abel-shittim at the end of the plains of Moab. And when Israel abode in the plain of Shittim they began to commit whoredom with the daughters of Moab.

64. And the children of Israel approached Moab, and the children of Moab pitched their tents opposite to the camp of the Israelites and the children of Moab took all their daughters and their wives of beautiful aspect and comely appearance, and dressed them in gold and silver and costly garments and seated them at the door of the tents, in order that the Israelites might see them and turn to them and not fight against Moab.

65. And every man placed his wife and daughter at the door of his tent, and when a Hebrew came to the door of the tent of Moab, and saw a daughter of Moab and desired her in his heart and spoke with her, the men of the tent would come out and speak to the Hebrew like unto these words:

66. Surely you know that we are brethren, we are all descendants of Lot and Abraham his brother, wherefore then will you not remain with us, and wherefore will you not eat our bread and our sacrifice? and when the children of Moab had thus overwhelmed him with their speeches, and enticed him by their flattering words, they seated him in the tent and cooked and sacrificed for him, and he ate of their sacrifice and of their bread.

67. They then gave him wine and he drank and

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became drunken, and they placed a beautiful damsel before him, and he did with her as he liked, for he knew not what he was doing for he was drunken. And the Anger of the LORD was kindled against Israel on account of this matter and he sent a pestilence amongst them, and there died of the Israelites twenty-four thousand men. Num. 25 ch.

68. Now there was a man of the children of Simeon whose name was Zimri the son of Salu, who brought to his tent the Midianite Cosbi the daughter of Zur king of Midian, in the sight of all the children of Israel. And Phineas the son of Elazer, the son of Aaron the priest, saw this wicked thing which Zimri had done, and he took a spear and rose up and went after them, and pierced them both and slew them, and the pestilence ceased from the children of Israel.

69. At that time, after the pestilence, the LORD said to Moses and to Elazer the son of Aaron the priest saying, number the heads of the whole community of the Israelites from twenty years old and upward all that went forth in the army. And Moses and Elazer numbered the Israelites after their families, and the number of all Israel was seven hundred thousand, seven hundred and thirty. Num. 26:51

70. And the number of the children of Levi from one month old and upward was twenty-three thousand and amongst these there was not a man of those numbered by Moses and Aaron in the wilderness of Sinai, for the LORD had told them that they would die in the wilderness, so they all died, and not one had been left of them excepting Caleb the son of Jephuneh and Joshua the son of Nun.

71. It was after this that the LORD said to Moses say unto the children of Israel to avenge upon Midian the cause of their brethren the children of Israel. And Moses did so, and the children of Israel chose from amongst them twelve thousand men being one thousand to a tribe, and they went to Midian and warred against them and slew every male also the five princes of Midian, and Balaam the son of Beor did they slay with

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the sword.

72. And Israel took the wives of Midian captive with their little ones and their cattle and all belonging to them and they brought all the spoil to Moses and Elazer to the plains of Moab. And Moses and Elazer and all the princes of the congregation went forth to meet them with joy. And they divided all the spoil of Midian.

73. At that time the LORD said to Moses, behold thy days are approaching to an end, take now Joshua the son of Nun thy servant and place him in the tabernacle and I will command him, and Moses did so. And the LORD appeared in the tabernacle in the pillar of cloud, and the pillar of cloud stood at the entrance of the tabernacle. And the LORD commanded Joshua the son of Nun and said unto him, be strong and courageous for thou shalt bring the children of Israel to the land which I swore to give them and I will be with thee.

74. And Moses said to Joshua, be strong and courageous for thou wilt make the children of Israel inherit the land, and the LORD will be with thee, he will not leave thee nor forsake thee, be not afraid nor disheartened. And Moses called to all Israel and taught them statutes and judgments and laws to do in the land as the LORD had commanded him. And he taught them the way of the LORD and his laws; behold they are written upon the book of the law of GOD which HE gave to Israel by the hand of Moses.

75. And Moses finished commanding Israel, and the LORD said to him saying, go up to the mount Abarim and die there, and be gathered unto thy people as Aaron thy brother was gathered. And Moses went up as the LORD had commanded him, and he died there in the land of Moab by order of the LORD, in the fortieth year from the Israelites going forth from the land of Egypt. And the children of Israel wept for Moses in the plain of Moab for thirty days.

11th Mo. Sebat 30

CHAPTER 28

A. M.

1. After the death of Moses the LORD said to Joshua the son of Nun saying, rise up and pass the Jordan to the land which I have given to the children of Israel, and thou shalt make them inherit the land. Every place upon which the sole of your feet shall tread shall belong to you, from the wilderness of Lebanon unto the great river, the river Perath shall be your boundary.

2494 12th Mo.

Adar 30 Josh 1:1-10

2. No man shall stand up against thee all the days of thy life; as I was with Moses, so will I be with thee, only be strong and of good courage to observe all the law which Moses commanded thee, turn not from the way either to the right or to the left, in order that thou mayest prosper in all that thou doest.

3. And Joshua commanded the officers of Israel, saying, pass through the camp and command the people saying prepare for yourselves provisions, for in three days more you will pass the Jordan to possess the land. And the officers did all that Joshua had commanded. Joshua had sent out two men to spy out Jericho, and at the end of seven days they came to Joshua in the camp and said to him, the LORD has delivered the whole land into our hand, and the inhabitants thereof are melted with fear because of us.

Josh 2:1

4. And Joshua rose up in the morning and all Israel with him, and they journeyed from Shittim, and Joshua and all Israel with him passed the Jordan; and Joshua was eighty-two years old when he passed the Jordan with Israel. And the people went up from Jordan on the tenth day of the first month and they encamped in Gilgal at the eastern corner of Jericho.

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Abib. 10

5. And Israel kept the passover in Gilgal, in the plains of Jericho, on the fourteenth day of the first month (Abib) as it is written in the law of Moses. And the manna ceased at that time on the morrow of the Passover, and they ate of the produce of the land of Canaan.

Abib 14

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2nd Mo.
Zif. 1
Josh 6 ch.

6. And Jericho was entirely closed against Israel, no one came out or went in. And it was on the first of the second month that the LORD said to Joshua rise up, behold I have given Jericho into thy hand with all the people thereof and all your fighting men shall go round the city once daily for six days.

7. And the priests shall blow upon trumpets and when you shall say Shout, all the people shall give a great Shouting, that the wall of the city shall fall down; all the people shall go up every man against his opponent. Only the city and all that it contains shall be accursed to the LORD, and keep yourselves from the accursed thing, lest you make the camp of Israel accursed and trouble it. But all the silver and gold and brass and iron shall be consecrated to the LORD, they shall come into the treasury of the LORD.

8. And Joshua did according to all that the LORD had commanded him, and on the seventh day they went round the city seven times, and the priests blew upon trumpets, and at the seventh round Joshua said to the people, Shout for the LORD has delivered the whole city into our hands. And the people blew upon the trumpets and made a great Shouting, and the walls of Jericho fell down.

9. And all the people went up straight before him and they took the city and utterly destroyed all that was in it, both man and woman, young and old, ox and sheep and ass, with the edge of the sword. And they burned the whole city with fire; only the vessels of silver and gold and brass and iron, they put into the treasury of the LORD.

Josh. 6:26
1 Kgs. 16:34

10. And Joshua swore at that time, saying, cursed be the man who builds Jericho; he shall lay the foundation thereof in his first born, and in his youngest son shall he set up the gates thereof.

Josh. 7 ch.

11. And Achan the son of Carmi the son of Zabdi, the son of Zerah, son of Judah, dealt treacherously in the accursed thing, and he took of the accursed thing and hid it in the tent, and the anger of the LORD was kindled against Is-

rael. And it was after this when Israel had re- A. M.
turned from burning Jericho, Joshua sent men to 2495
spy out Ai, and to fight against it, and they went Zif.
up and returned and said, let not all the people go up with thee to Ai only let about three thousand men go up and smite the city, for the men thereof are but few.

12. And Joshua did so, and there went up with him of the Israelites about three thousand men, and they fought against the men of Ai. And the battle was severe against Israel and the men of Ai smote thirty-six men of Israel, and Israel fled from before the men of Ai. And when Joshua saw this thing, he tore his garments and fell upon his face to the ground before the LORD, he, with the elders of Israel, and they put dust upon their heads.

13. And Joshua said, why O LORD didst thou bring this people over Jordan? what shall I say after the Israelites have turned their backs against their enemies? Now therefore all the Canaanites, inhabitants of the land, will hear this thing, and surround us and cut off our name. And the LORD said to Joshua. why dost thou fall upon thy face? rise, get thee off for the Israelites have sinned and taken of the accursed thing: I will no more be with them unless they destroy the accursed thing from amongst them.

14. And Joshua rose up and assembled the people and brought the Urim by the order of the LORD, and the tribe of Judah was taken and Achan the son of Carmi was taken. And Joshua said to Achan tell me my son what hast thou done, and Achan said, I saw amongst the spoil a goodly garment of Shinar and two hundren shekels of silver and a wedge of gold of fifty shekels weight; I coveted them and took them and behold they are all hid in the earth in the midst of the tent.

15. And Joshua sent men who went and Josh. 7:22-26
took them from the tent of Achan and brought them to Joshua. And Joshua took Achan and these utensils, and his sons and daughters and all belonging to him, and they brought them into the valley of Achor. And Joshua burned them

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there with fire, and all Israel stoned Achan with stones, and they raised over him a heap of stones; therefore did he call that place the valley of Achor, so the LORD'S anger was appeased, and Joshua afterward came to the city of Ai and fought against it.

Josh. 8 ch.

16. And the LORD said to Joshua, fear not neither be thou dismayed, behold I have given into thy hand Ai, her king and her people, and thou shalt do unto them as thou didst to Jericho and her king, only the spoil thereof and the cattle thereof shall you take for a prey for yourselves; lay an ambush for the city behind it. So Joshua did according to the word of the LORD and he chose from amongst the sons of war thirty thousand valiant men, and he sent them and they lay in ambush for the city.

17. And he commanded them saying, when you shall see us we will flee before them with cunning, and they will pursue us, you shall then rise up out of the ambush and take the city and they did so. And Joshua fought and the men of the city went out toward Israel, not knowing that they were lying in ambush for them behind the city. And Joshua and all Israel feigned themselves wearied out before them, and they fled by the way of the wilderness with cunning.

18. And the men of Ai gathered all the people who were in the city to pursue the Israelites, and they went out and were drawn away from the city, not one remained and they left the city and pursued the Israelites. And those who were lying in ambush rose up out of their places, and hastened to come to the city and took it and set it on fire; and the men of Ai turned back and behold the smoke of the city ascended to the skies, and they had no means of retreating either one way or the other.

19. And all the men of Ai were in the midst of Israel, some on this side and some on that side, and they smote them so that not one of them remained. And Israel took Melosh king of Ai alive, and they brought him to Joshua, and Joshua hanged him on a tree and he died. And Israel returned to the city after having burned it,

and they smote all that were in it with the edge of the sword. And those that fell both man and woman was twelve thousand, only the cattle and the spoil of the city they took to themselves, according to the word of the LORD to Joshua. A. M. 2495

20. And all the kings on this side Jordan, all the kings of Canaan, heard of the evil which the children of Israel had done to Jericho and to Ai, and they gathered themselves together to fight against Israel. Only the inhabitants of Gibeon were greatly afraid of fighting against Israel lest they should perish; Josh. 9 ch.

21. So they acted with cunning and came to Joshua and to all Israel and said to them, we have come from a distant land, now therefore make a covenant with us. And the inhabitants of Gibeon over-reached the Israelites and Israel made a covenant with them, and they made peace with them, and all the princes of the congregation swore unto them, but afterward the Israelites knew that they were neighbors to them and were dwelling amongst them.

22. But Israel slew them not for they had sworn to them by the LORD and Joshua said to them, why did you deceive me, to do this thing to us? and they answered him saying, because it was told to thy servants all that ye had done to all the kings of the Amorites and we were afraid of our lives, and we did this thing. And Joshua appointed them on that day to hew wood and to draw water, and he divided them for slaves to all the tribes of Israel.

23. And when Adonizedek king of Jerusalem heard all that Israel had done to Jericho and to Ai, he sent to Hoham king of Hebron and to Piram king of Jarmuth, and to Japhia king of Lachish and to Deber king of Eglon saying, come up to me and help me, that we may smite the Israelites and the inhabitants of Gibeon who have made peace with Israel. And they gathered themselves together and the five kings of the Amorites went up with all their camps, a mighty people numerous as the sand of the sea shore. Josh. 10 ch.

24. And all these kings came and encamped before Gibeon and they began to fight against

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them; and all the men of Gibeon sent to Joshua saying, come up quickly to us and help us, for all the kings of the Amorites have gathered together to fight against us. And Joshua and all the fighting people went up from Gilgal, and Joshua came suddenly to them, and smote these five kings.

25. And the LORD confounded them before the Israelites who smote them with a terrible slaughter in Gibeon, and pursued them along the way that goes up to Bethhoron unto Makkedah, and they fled from before Israel, and whilst they fled the LORD sent upon them hail stones from heaven, and more of them died by the hail stones than by the slaughter of the Israelites.

26. And Israel pursued them and smote them in the road and when they were smiting the day was declining toward evening, and Joshua said in the sight of all the people, sun, stand thou still upon Gibeon, and thou moon in the valley of Ajalon, until the nation shall have revenged itself upon its enemies. (This is the passage referred to in Joshua 10:13.)

27. And the LORD hearkened to the voice of Joshua, and the sun stood still in the midst of the heavens, and it stood still six and thirty times (which is the literal translation of the Hebrew, probably means hours) and hastened not to go down a whole day. And there was no day like that before or after it that the LORD hearkened to the voice of man, for the LORD fought for Israel.

CHAPTER 29

1. So Joshua and all Israel with him returned to the camp at Gilgal, after having smitten all the kings' armies so that not a remnant was left of them. And the five kings fled alone on foot from the battle and hid themselves in a cave, and Joshua sought for them in the field of battle and did not find them.

2. And it was afterward told to Joshua saying, the kings are found and behold they are all hidden in a cave. And Joshua said, appoint men to be at

the mouth of the cave, to guard them, and Israel did so. And Joshua called to all Israel and said to the officers of battle, place your feet upon the necks of these kings, and Joshua said so shall the LORD do to all your enemies. A. M. 2495

3. And Joshua commanded afterward that they should slay the kings and cast them into the cave, and to put great stones at the mouth of the cave. And Joshua went afterward with all the people that were with him on that day to Makkedah and he smote it with the edge of the sword. And he utterly destroyed the souls and all belonging to the city and he did to the king and people thereof as he had done to Jericho.

4. And he passed from there to Libnah and fought against it, and the LORD delivered it into his hand, and Joshua smote it with the edge of the sword and all the souls thereof, and he did to it and to the king thereof as he had done to Jericho. And from there he passed to Lachish to fight against it, and Horam king of Gaza went up to assist the men of Lachish, and Joshna smote him and his people until there was none left to him. And Joshua took Lachish and the people thereof and did to it as he had done to Libnah.

5. And Joshua passed from there to Eglon, and he took that also, and he smote it and all the people thereof with the edge of the sword. And from there he passed to Hebron and fought against it and took it and utterly destroyed it; and he returned from there with all Israel to Deber and fought against it, and smote it with the edge of the sword and he did to it and the king thereof as he had done to Jericho. And Joshua smote all the kings of the Amorites from Kadesh-barnea to Azah, and he took their country at once, for the LORD had fought for Israel. And Joshua with all Israel came to the camp to Gilgal.

6. At that time when Jabin king of Chazor heard all that Joshua had done to the king of the Amorites, Jabin sent to Jobat king of Midian, and to Laban king of Shimron, to Jephal king of Achshaph and to all the kings of the Amorites saying, come quickly and help us, that we may smite the Israelites, before they come upon us and do unto Josh 11 ch.

A. M. 2495

us as they have done to the other kings of the Amorites.

7. And all these kings hearkened to the voice of Jabin, king of Chazor, and they went forth with their camps, seventeen kings, and their people were as numerous as the sand on the seashore, together with horses and chariots innumerable, and they came and pitched together at the waters of Merom, and they met together to fight against Israel.

8. And the LORD said to Joshua, fear them not, for tomorrow about this time I will deliver them up all slain before you, thou shalt hough their horses and burn their chariots with fire. And Joshua with all the men of war came suddenly upon them and smote them, and they fell into their hands, for the LORD had delivered them into the hands of Israel. So the Israelites pursued all these kings with their camps and smote them until there was none left of them, and Joshua did to them as the LORD had spoken to him.

9. And Joshua returned at that time to Chazor and smote it with the sword, and from Chazor Joshua passed to Shimron and smote it and utterly destroyed it. From there he passed to Achshaph and he did to it as he had done to Shimron. From there he passed to Adulam and he smote all the people in it, and he did to Adulam as he had done to Achshaph and to Shimron.

10. And he passed from them to all the cities of the kings which he had smitten, and he smote all the people that were left of them. Only their booty and cattle the Isarelites took to themselves as a prey, but every human being they smote, they suffered not a soul to live.

11. As the LORD had commanded Moses so did Joshua and all Israel, they failed not in anything. So Joshua and all the Israelites smote in all thirty-one kings of Canaan and took all their land, besides the kingdoms of Sihon and Og east of Jordan, and Moses gave the country east of Jordan to the Reubenites, Gadites and to half the tribe of Manasseh. And all Canaan west of Jordan were given to the nine tribes and to the half

tribe of Manasseh. For six years did Joshua carry on the war with these kings and he gave their cities to the Israelites and they had rest from war. A. M.

12. At that time in the sixth year after Israel had passed over Jordan, after Israel had rest from war with the Canaanites at that time great and severe battles arose between Edom and Chittim. And Abianus king of Chittim went forth in that year, that is the thirty-first year of his reign and a great force with him and he went to Seir to fight against the children of Esau. The hand of Chittim slew of the children of Esau twenty-two thousand men; and they pursued Hadad king of Edom and slew him in the fiftieth year of his reign and Edom became subject to Abianus king of Chittim. 2500

13. In those days the LORD said to Joshua, thou art old advanced in life, and a great part of the land remains to be possessed. Now therefore divide this land for an inheritance to the nine tribes and the half tribe of Manasseh, and Joshua divided the whole land to the tribes of Israel as an inheritance, according to their division. But to the tribe of Levi he gave no inheritance, the Offerings of the LORD are their Inheritance as the LORD had spoken of them by the hand of Moses. Num. 18:24

14. And Joshua gave Mount Hebron to Caleb the son of Jephuneh one portion above his brethren as the LORD had spoken through Moses, therefore Hebron became an inheritance to Caleb and his children unto this day. And Joshua divided the whole land by lots to all Israel for an inheritance as the LORD had commanded him.

15. And the children of Israel gave cities to the Levites from their own inheritance, and suburbs for their cattle and property as the LORD had commanded Moses so did the children of Israel. And they went to inherit their land according to their boundaries, and the children of Israel gave to Joshua the son of Nun an inheritance amongst them, by the word of the LORD did they give to him the city which he required Timnath-serach in mount Ephraim, and he built the city and Josh. 21 ch.

A. M. dwelt therein.

2500 Joshua Chaps. 15-20

16. These are the inheritances which Elazer the priest and Joshua the son of Nun and the heads of the fathers of the tribes portioned out to the children of Israel by lot in Shiloh, before the LORD at the door of the tabernacle, and they left off dividing the land.

17. And the LORD gave the land to the Israelites, and they possessed it as the LORD had spoken to them and as the LORD had sworn to their ancestors. And the LORD gave to the Israelites rest from all their enemies around them, and not one thing failed of all the good which the LORD had spoken to the Israelites, yea the LORD performed every thing.

18. And Joshua called to all the Israelites and he blessed them and commanded them to serve the LORD, and he afterward sent them away, and they went each man to his city, and to his inheritance. And the Israelites served the LORD all the days of Joshua.

2507

19. And it came to pass in those days that Abianus king of Chittim died in the thirty-eighth year of his reign that is the seventh year of his reign over Edom and Latinus reigned in his stead fifty years. Edom then revolted after the death of Abianus and Latinus went to them and subdued them and placed them under the hand of Chittim. And for many years there was no king in Edom, and their government was with the children of Chittim and their king.

2520 Josh. 23 ch.

20. It was the twenty-sixth year after Israel had passed Jordan that is the sixty-sixth year after Israel left Egypt that Joshua was old being one hundred and eight years. And Joshua called to all Israel, to their elders, to their judges and officers, after the LORD had given to the Israelites rest from all their enemies round about, and Joshua said to all the elders of Israel and to their judges behold I am old, and you have seen what the LORD has done for you to all the nations whom He has driven away from before you, for it is the LORD who has fought for you.

21. Now therefore strengthen yourselves to keep and to do all the words of the law of Moses,

not to deviate from it to the right or to the left, and not to come amongst those nations who are left in the land; neither shall you make mention of the name of their god, but you shall cleave to the LORD your GOD as you have done to this day.

22. And Joshua greatly exhorted the children of Israel to serve the LORD all their days. And all Israel said, we will serve the LORD our GOD all our days we and our children and our seed after us forever. And Joshua made a covenant with the people on that day, and he sent away the children of Israel, and they went each man to his inheritance and to his city.

23. And it was in those days, when the Israelites were dwelling securely in their cities that they buried the coffins of the tribes of their ancestors, which they had brought from Egypt, each man in the inheritance of his children, the twelve sons of Jacob did the Israelites bury, each man in the possession of his children.

24. And these are the names of the cities wherein they buried the sons of Jacob, whom the children of Israel had brought up from Egypt. They buried Reuben and Gad on the east side of Jordan, in Romia, which Moses had given to their children; Simeon and Levi they buried in the city Mauda, which he had given to the children of Simeon, and the suburb of the city was for the children of Levi.

25. Judah they buried in the city of Benjamin opposite Bethlehem; Issachar and Zebulun they buried in Zidon in the portion which fell to their children; Dan was buried in the city of the children in Eshtael; Naphtali and Asher they buried in Kadesh-Naphtali; each man in his place which he had given to his children.

26. And Joseph they buried in Shechem, in the part of the field which Jacob had purchased from Hamor and which came to Joseph for an inheritance; and Benjamin they buried in Jerusalem opposite the Jebusite, which was given to the children of Benjamin; the children of Israel buried their fathers each man in the city of his children.

A. M. 2522 Josh. 24 ch.

27. And at the end of two years, Joshua the son of Nun died at one hundred ten years of age and the time which Joshua judged Israel was twenty-eight years, and Israel served the LORD all the days of his life. The other affairs of Joshua and his battles and his reproofs with which he reproved Israel, and all of which he had commanded them, and the names of the cities which the children of Israel possessed in his days, behold they are written in the book of the words of Joshua to the children of Israel and in the book of the wars of the LORD, which Moses and Joshua and the children of Israel had written.

28. And they buried Joshua in the border of his inheritance in Timnath-serach, which was given to him in Mount Ephraim. And Elazer the son of Aaron died in those days and they buried him in a hill belonging to Phinehas his son, which was given him in mount Ephraim.

Judge 1 ch.

29. At that time after the death of Joshna, the children of the Canaanites were still in the land, and the Israelites resolved to drive them out, and Israel asked of the LORD saying, who shall first go up for us to the Canaanites to fight against them? and the LORD said Judah shall go up. And Judah said to Simeon, go up with us into our lot, and we will fight against the Canaanites and we likewise will go up with you in your lot, so the children of Simeon went up with the children of Judah and fought against the Canaanites and the LORD delivered the Canaanites into the hands of the children of Judah and they smote ten thousand men in Besek.

30. And they fought with Adoni-besek in Besek, and he fled but they caught him and cut off his thumbs and great toes and Adoni-bezek said, three score and ten kings having their thumbs and great toes cut off gathered their meat under my table, as I have done so GOD has requited me and they brought him to Jerusalem and he died there.

31. And the LORD was with the children of Judah, and they possessed the mountain, and the children of Joseph went up to Bethel the same is

Luz, and the LORD was with them, and the children of Joseph spied out Bethel, and the watchman saw a man going forth from the city, and they caught him and said to him, show us now the entrance of the city and we will show kindness to thee. And the man showed them the entrance of the city, and the children of Joseph came and smote the city with the edge of the sword. A. M. 2522

32. And the man with his family they sent away, and he went to the Hittites and he built a city and he called its name Luz. And the children of Israel served the LORD all the days of Joshua and all the days of the elders who saw the great works of the LORD which he had performed for Israel.

33. The elders judged Israel after the death of Joshua for seventeen years, and they also fought the battles of Israel against the Canaanites, and the LORD drove the Canaanites from before the children of Israel to place the Israelites in their land. And He accomplished all the words which he had spoken to Abraham, Isaac and Jacob and the oath which he had sworn to give to them and their children, the land of the Canaanites, and the Israelites dwelt securely in their cities.

Blessed be the LORD GOD forever! Amen.

THE END.

KINGS OF EDOM

Bela	son of Beor of Dinhabah	reigned 30 years	2259-2289
Jobab	son of Zarach of Botzrah	reigned 10 years	2289-2299
Chusham	of Teman	reigned 20 years	2299-2319
Hadad	son of Bedad of Avith	reigned 35 years	2319-2354
Samlah	of Mesrekah	reigned 18 years	2354-2372
Saul	of Pethor	reigned 40 years	2372-2412
Baalchanan	son of Achbor	reigned 38 years	2412-2450
Hadad	of Edom	reigned 50 years	2450-2500

KINGS OF EGYPT

Pharaoh of Joseph's time died in the year A. M.		2271
Joseph reigned after Pharaoh	39 years	2271-2310
Pharaoh (Magron) reigned alone	46 years	2310-2356
Pharaoh (Melol) reigned	94 years	2356-2450
Pharaoh (Adikam) reigned	4 years	2450-2454

KINGS OF CHITTIM

Zepho, son of Eliphaz of Edom	reigned 50 years	2319-2369
Janeas	reigned 55 years	2369-2424
Latinus	reigned 45 years	2424-2469
Abianus	reigned 38 years	2469-2507
Latinus No. 2	reigned 50 years	2507-2557

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